

MOODY BIBLE INSTITUTE MONTHLY

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MAY 3 1935
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"Angel of Light"

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ev. Edward C. Porter

Spread of Com-

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ev. John Robertson

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Action

—William Keltz

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Churches

Rev. C. H. Heaton



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out to Lake Michigan.

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Moody Bible Institute Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE
and THE INSTITUTE TIE

Published by THE MOODY BIBLE INSTITUTE OF CHICAGO, REV. WILL H. HOUGHTON, D.D., PRESIDENT.
Publication date, 25th of the month preceding date of issue. Devoted to Bible knowledge and
news and methods of world-wide Christian work; editorial comment on current events and conditions;
inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic;
contending for the faith delivered once for all to the saints.

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Vol. XXXV

MAY, 1935

No. 9

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SUBSCRIPTION PRICE: \$2.00 a year, or 3 years for \$4.50 to any address in
the world. Club rates, 3 or more one-year subscriptions, \$1.50 each. Single
copy 20 cents, 5 or more, 15 cents each. Remittances should be sent by
bank draft, postal or express money order. Personal check should include
5 cents additional for exchange.

Moody Bible Institute Monthly

Publication Office: Mount Morris, Ill.

Editorial and Executive Office: 153-163 Institute Place, Chicago, Ill.

Address ALL Correspondence for Publication to Executive Offices

Copyright, 1935, by The Moody Bible Institute of Chicago

Printed in U. S. A.

Entered as second-class matter January 9, 1919, at the postoffice at Mount Morris, Illinois, under the
Act of March 3, 1879. Accepted for mailing at special rate of postage provided for
in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

May, 1935

"I Must Help The Jews!"

"Everything I have seems go-
ing or gone—yet I Must Help
the Jews." Thus wrote a child
of God whose soul had been
stirred to its depths because of
the tragic condition of the Jews
throughout the world.

"I Must Help the Jews!"
Dear child of God, they are still
God's people, beloved for the
fathers' sakes; and because you
have been born again, you love
what He loves; and you know
that He still loves Israel with an
everlasting love.

"I Must Help the Jews!"
Driven like cattle through the
fields and forests of Europe;
tortured, harassed, brutally
beaten, Jewish girls mutilated
by hordes of savage Arabs, the
borderlands of Germany teem-
ing with thousands of Jewish
refugees who have stumbled
their way through the bloody
attacks of Nazi hate, to the
emergency shelters of Switzer-
land, Poland, Holland, France
—what a Christianity for the
Jews to gaze upon!

"I Must Help the Jews!"
In the face of such a crisis, the
Church of God is silent! What
a reckoning will have to be giv-
en to Him in whose veins flowed
the blood of Abraham and Isaac
and Jacob!

Dear Reader, will you say
"I, Too, Must Help the
Jews?" Help us to tell them
"These things you have suffered
are not things which Christians
do! No true Christian ever
hated a Jew!"

This is an S.O.S. It is Israel's
eleventh hour. So swiftly does
the world cataclysm move, this
may be the last call before the
trumpet blows, and you will be
face to face with a Christ Who
may look into your eyes and ask,

"What have you done for these,
my brethren?" Matt. 25:40.

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City State

Date of Birth MD-5

Survivor's Date of Birth..... Sex of Survivor.....

Moody Bible Institute Monthly

MAY, 1935

EDITORIAL NOTES

COLLECT FOR ASCENSION DAY

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

APPROPRIATE PSALMS

24; 47; 68:1-20

SCRIPTURE LESSONS

Luke 24:44-53; Acts 1:1-11; Hebrews 2

SUGGESTED HYMNS

All Hail the Power of Jesus' Name—E. Perronet.

Our Lord is Risen from the Dead—Charles Wesley.

Thou Art Gone up on High—Emma Toke.

Christ to Heaven is Gone Before—George Rawson.

Hail Thou Once Despised Jesus—John Bakewell.

Look, Ye Saints, the Sight is Glorious—Thomas Kelly.

Crown Him with Many Crowns—Matthew Bridges.

We trust the foregoing suggestions may have some value for a service on Ascension Day, or the Sunday preceding or following it. There is a spiritual thrill in the reflection that the same collect, psalms, and Scripture lessons have been read and expounded on the same day of the church year for centuries. And some of the same hymns, indeed, have been so used for generations. Ours is a holy heritage!

* * *

In the church calendar, Ascension Day this year is Thursday, May 30, and wise pastors will not fail to give pulpit consideration to the momentous event it commemorates. If it is inconvenient to hold a service on that particular day, why not emphasize the ascension on either the previous or succeeding Lord's Day? On a page following will be found a skeleton of a sermon on the subject by our Editor-in-Chief, which may offer a suggestion or two to young pastors. Also those who possess his small volume, *My Faith in Jesus Christ*, may find help in a chapter entitled, "The Life of Our Ascended Lord," and another with the title, "We Have an Advocate with the Father." For any who do not possess the book we are giving the headlines or subdivisions of both chapters. Under the head of "The Life of Our Ascended Lord," these questions are treated briefly: "Where is the glorified body of Jesus? What is the character of Christ's glorified body? What was the significance of the ascension to our Lord Himself? What is the significance of the ascension to believers on the Lord Jesus Christ?" In the other

chapter, the subdivisions are: (1) The advocacy of Christ is limited to His own believing people. (2) The advocacy of Christ is of great importance to His people. (3) The Advocacy of Christ is a source of great encouragement to His people.

That which gives peculiar interest to the ascension is its active bearing on our spiritual life today. We are redeemed by the death and resurrection of Christ considered as a single act, but that is past. We are to be raised from the dead ourselves, and glorified at His second coming, but that is future. We are being saved, established in the faith, enlightened in the knowledge of God, sanctified, anointed and equipped for service, and that is going on at present, and as the result of our Saviour's presence as our High Priest at the right hand of God.

* * *

Newspapers have informed us of the important find of the research expedition excavating this ancient city. Among the debris from the fires which consumed it when Nebuchadnezzar attacked it, 588 B.C., have been found potsherds with ink writing upon them. Some of the writing is almost as clear as the day it was made and resembles that used on the old Samaritan Pentateuch. We are indebted for this detail to a letter of Sir Charles Marston addressed to the publisher of his recent book, *New Bible Evidence*. Inscriptions on these potsherds are in Hebrew, which is now being translated by professors in Jerusalem, and they are thought to be copies of letters, the originals of which were probably written on papyrus. Their importance will be appreciated, Sir Charles says, when it is stated that the letters indicate that a period of great tension was existing at the time they were written, some of the phrases resembling those in the book of Jeremiah. They furnish contemporary evidence of the authenticity of that prophet, and indeed of all the other books of the Old Testament.

* * *

A Pennsylvania correspondent sends us a clipping from the *New York Times* which he says explains in part why Christians are losing confidence in the denominational mission boards.

Pearl Buck The clipping is a report of Pearl Buck's lecture at Yale University on the topic, "Advice to Unborn Novelists," in which she counseled them among other things not to "be born in a country under the shadow of a great creed." She herself in China, had "found a little goddess of Mercy and prayed to her and worshiped her." It was this last confession that called forth the remark of our correspondent. Pearl Buck, whose married name is Mrs. J. Lossing Buck, had been a mis-

sionary in China under the Presbyterian Board, whose resignation recently was accepted "with regret," our correspondent said, and he asked naturally enough, "Why regret?"

However, we think that Professor Machen's rebuke of the Board on account of Mrs. Buck has more to justify it. In his argument to the Presbytery of New Brunswick, he spoke of her as holding that what is really essential in Christianity will remain even if it should be proved that there never lived an actual Christ! He charged her as rejecting the gospel of salvation from sin, and even advocating, apparently, the denial of religious liberty to those who preach that gospel. The point our correspondent makes is that the Presbyterian Board of Foreign Missions can not guarantee that there are no other missionaries under their auspices like Mrs. Buck, and hence the hesitation of Christian believers to give their money to it.

We are slow to believe that there are many like Mrs. Buck among the Presbyterian foreign missionaries, but we wish the Board might be able to do something definitely to assure their contributors about it. It would put new life into the missionary movement all along the line.

* * *

We quote Rev. Herbert Lockyer, of Liverpool, England, in saying that so widespread is the passion for dancing that it is confronting the Christian

Religious Dancing Church today and demanding inclusion within her courts.

It is declared by the religious devotees of the dance that the old-fashioned methods of winning the young for the service of Christ and His Church are obsolete, and that it is now imperative to open the doors of the sanctuary to this amusement in order to attract them.

A conspicuous illustration of this is seen in Chicago just now, where a suburban church of the Baptist denomination has put on a "pageant intended to reveal bodies as temples of finer godliness," to quote the leader of the enterprise. This leader is a German dancer, whom the newspapers describe as a leading exponent of a certain school of dancing in America. There were fifteen of the young people of the church associated with her in the pageant which was based, it is said, on Isaiah 60. The pastor also participated in the pageant. It is thus that she speaks of it:

"We may subscribe to different religions, yet there is something godly in us which is common to all. People can learn a new respect for their being, that the body can be used as an instrument of the spirit as well as of physical function. It contains all that we have and that we are. Upon ourselves depends the form and expression we give it."

The people who advocate this kind of thing quote Miriam and the women at the

Red Sea (Exod. 15:20); David before the Ark (II Sam. 6:14); and the exhortation of the psalmist, "Let the children of Zion be joyful in their king; let them praise his name in the dance" (Ps. 149: 2, 3). But all this is different from revealing one's body as a temple of godliness. The Bible dancing was spontaneous, not rehearsed. It was the joy of spiritual victory, not a theatrical show. It was carried on not in the synagogue or temple, "the nave of the church and the chancel," but in the open air. As Spurgeon said, "The sacred dance of divine joy is no example or excuse for frivolous dances, much less for lewd ones."

* * *

But what shall we say of non-religious dancing? We mean the dancing of the ballrooms, the dining rooms of many of our metropolitan hotels, and the college and high school proms, not to name the cabarets and places of lower character?

The very thing not sanctioned in the Bible is that which gives this modern form of dancing its grip and fascination, namely, the mixing of the sexes. If women and girls were allowed to dance only with members of their own sex, and if the same were true of men and boys, the lure of it would be gone and the great problem arising out of it would be quickly settled.

Oh, what tragedies may be laid at the door of the modern dance! On another page, a New York clergyman answers the question, Why I do not dance? and his reply is mild, and becomingly so. But how much more might be said about it if one felt free to speak!

"Ye shall know them by their fruits" (Matt. 7:16). The dress or undress of the women and girls who dance, the physical contact with their partners, the attitudes assumed, the evident emotions stirred by obscene music, how degrading it all is! Ask social welfare workers about the after results of these things, ask pastors who get behind the scenes, ask distressed parents, ask police officers. A New York chief of police said recently, that three-fourths of the women and girls living lives of immorality have been led from the path of virtue by the dance.

But even were this not so, the pleasure or amusement of dancing, running far into the night as a rule, robs its devotees of sleep and sends them to their tasks in the morning stupid, nervous, and dull, instead of rested, refreshed, and alert. How unfair to an employer, to a teacher, and to one's self, and his or her associates as well! And how dishonoring to the God who created us and created us for His pleasure!

We appeal to parents to try to save their boys and girls from this contamination, this fateful step on the downgrade of human existence. And we appeal to Sunday School and other teachers and pastors to inform themselves about it, and to speak out with the clearness of conviction and the authority of a "Thus saith the Lord."

* * *

We hope our subscribers read the dissenting opinion of the four justices of the United States Supreme Court which was delivered by Justice McReynolds in this celebrated case. Even if one approved of

The Gold Clause Decision

the majority decision, yet to learn how the other justices felt about it would prove a moral tonic. Perchance the opinion was too long or too technical for average consumption, and if so, we recommend David Lawrence's comment on it in the *United States News* of February 25. We regret that the latter came under our eye too late for mention in an earlier issue, but it is becoming to mention it in the present one, which is coincident with the return of Decoration Day, the memorial to our dead soldiery.

The title of Mr. Lawrence's editorial was "Morality vs. Expediency," and it was cast in the form of a debate before the American people as a jury. Expediency spoke first, to say that there were times when he could not let the Constitution stand in his way. Then Morality replied that contracts mean what they say and not what whim or caprice would have them say. And so the debate continued until Expediency opined that posterity would judge that the country had been saved from economic chaos. Yes, said Morality, but let me give you a citation not from the legalisms of modern times, but from a law as old as mankind, written in the Book of Wisdom, "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34).

We are on the side of the minority and Morality.

* * *

Of all the fallacies that have raised their strident voices in the hullabaloo of the New Deal, is there any surpassing the folly of the "Townsend Plan for Old Age Pensions"? Two hundred dollars a month for all citizens over sixty years of age! Who is to pay it? The

The Townsend Plan

United States government. And where and how shall it obtain the money? Print it, of course. And what shall it accomplish? Restore purchasing power and re-establish prosperity. Also relieve old age, end bank failures and dishonesty in high places. Who says so? Townsend. Who is Townsend? He lives in Long Beach, Calif. Was he there during the earthquake? We do not know, but we think so.

Has Townsend any backers? He surely has. A total of more than 20,000,000 names have been signed to petitions to Congress to adopt his plan. The governor of California endorses it. No, he is not Upton Sinclair, but the "conservative" who defeated Sinclair in the last election. And the legislature of California backs up the governor.

Well, one thing is certain, when the old folk get this money and begin to make purchases, a change will come in the tradesmen's stocks, in the newspapers, in the movies, in the cafes, in the real estate market, and everything else that bids for popular patronage. As a contemporary says, "Perhaps we are in for a new Victorian age."

Make haste, Congress! We want that money. We are sixty, we own up to it, and there are sixty of us!

* * *

A woman in Lando, S.C., writes us a beseeching letter saying,

"The Right to Work"

"Pray, pray, pray! Francis J. Gorman caused a strike among textile workers in cotton mill districts in September, 1934, and he is planning another in May or June of this year. He said the one last September was only a tea party to the one this spring. Oh, what shame and poverty! Pray, pray, pray!"

Accompanying the letter was a pamphlet with the title, "The Right to Work," copyrighted by A. M. Hurd. In this we read that the dictatorship of Gorman over the thousands of textile workers had, within a three weeks' period, cost the workers approximately \$15,000,000 in loss of wages, and resulted in the death of fourteen persons. We read the following which we commend to thoughtful, right-minded people:

"Much has been said recently about the right of the working man to strike if he feels called upon to do so, and no person whose remarks bear the weight of authority has yet come forward with a denial of this right. But it seems strange that a time when the country is making a supreme effort to bring about recovery from a most disastrous depression, accompanied by the greatest period of unemployment ever experienced by Americans, that primary emphasis is not placed on the right of every individual who is physically able and can find employment, to work."

* * *

That race riot in New York this spring still lingers in our recollection as a microcosm of world conditions. It was in the

An Inflammable World

negro district known as Harlem, where a boy of about ten years of age, helped himself to some trifle in a Kresge store. In seeking to remove him from the counter, two employees were bitten by him, while in the racket that ensued a woman fainted. This added to the excitement within, which soon gathered a crowd outside. Just then a hearse happened to come down the street, whereupon a negro woman screamed that the boy was killed! In the twinkling of an eye a mob of 3,000 negroes and white sympathizers assembled, which fifty or more policemen could not disperse. The battle raged from four in the afternoon until seven in the evening, and was renewed again at nine and lasted all night. As many as 650 policemen were rushed to the scene from every part of the city, on horseback, in patrol wagons, on armored motorcycles, with clubs, pistols, and shotguns in hand. One man was killed, thirty-four seriously injured, and 121 arrested. Windows were smashed and stores looted and wrecked, the money loss of which is said to run into seven figures.

What was the real cause of it? Depression, unemployment, bad housing, poverty, race prejudice? Yes, all of these perhaps, but the communists, we are told, had long regarded that district as an ideal ground for agitation, and the consensus of opinion is that they were at the bottom of it.

But our purpose in thus referring to it is because the newspaper in which we read the report, contained on the same page these flaring headlines:

"Rift Growing as British Rejects Paris Unity Plea"
"Berlin Practices Air War"
"U. S. to Drill Record Peace Army."

Moody Bible Institute Monthly

"President Seen Approving Ban on War Profits"

The Harlem fracas in the light of the above seemed just an epitome of the whole earth. What a small affair in itself started the World War! And at this moment who holds the lighted match soon to be dropped in the sulphurous cauldron of international politics! As these thoughts distressed our mind, how relieved we were to find the Holy Spirit bringing to our remembrance the quieting words of Him who said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world" (John 16:33).

* * *

A nation-wide campaign to make maternity safe has been planned by the Maternity Center Association, 1 East 57th Street, New York, and the climax of the effort will be timed for the week previous to Mother's Day, which falls this year on May 12.

Maternity Care

The Center has sent out a call for the co-operation of Churches, women's clubs, civic and educational institutions, offering to supply groups with suggestions for local programs to improve maternity care. Authorities say that at least one-half the deaths in childbirth could be prevented by adequate maternity care.

The slogan of the Maternity Center Association is "Do not allow another Mother's Day to pass without taking the first step toward making maternity safe for the mothers in your community."

* * *

Now that summer is almost here may seem like a good time to boost Chicago as a summer resort. We have spent many summers here and are able also to compare conditions with other large cities in which we have dwelt at long periods. And we say without fear of successful contradiction that Chicago in the summer has the best climate

of any metropolis in the land. We have warm days to be sure, but they seldom remain so the whole day. Lake Michigan is our life saver, and the cool breeze that blows up from that quarter toward evening, is a benediction for which again and again we have returned thanks to God.

Chicago has honors in health also, for of all the cities of the United States with populations of more than a half million, only Baltimore last year was healthier than Chicago. Moreover, as a secular contemporary reminds us, if Baltimore were a city of nearly three million and a half as Chicago is, instead of a city of only eight hundred thousand, it is quite possible that its position might have been reversed with that of Chicago. We are told that Chicago has had this unique experience among American communities for more than a generation, and we are glad to make mention of it because in some other particulars this inland metropolis has had its character and conditions widely distorted and maligned.

The Presbyterian Controversy

Editorial

THIS is written with the newspaper despatch before us announcing that the Judicial Commission of New Brunswick Presbytery has sentenced Professor J. Gresham Machen to suspension from the ministry, although the suspension is withheld until appeals are decided. *The Presbyterian* (Philadelphia) adds the information that the commission precluded from the case any reference to the Auburn Affirmation, the Foreign Board, the Princeton Seminary controversy, and the action of the last General Assembly in the matter of the Independent Board of Foreign Missions. It was the inception of this board, of which Dr. Machen is chairman, that precipitated the trial. The editor of *The Presbyterian* explains that by the omission of these matters, no evidence could be presented which might constitute a defense for Dr. Machen, leaving only "the bones of technicalities to be passed upon. The omission not only did this," he continues, "but it declared in effect that the judicial system in our Church offers no protection to the individual, and that the court has no right or power to survey a legislative ruling or question a mandate of the Assembly. In civil life this is unthinkable," he goes on to say, and he contrasts it with the present action of our civil courts in passing upon congressional legislation effecting the N.R.A. "The court (that is the Judicial Commission) was called to decide between the act of the General Assembly and Dr. Machen, but it begins the case by handing down the decision. Surely a strange court!"

Christianity Today

Christianity Today, representing the Independent Board of Foreign Missions and the Machen side of the case, in defining the issue, admits a difference of opinion among sound Presbyterians as to the wisdom of forming the board. "Some feel that its formation was premature and its type of

organization injudicious," observes the editor, but he adds that those who feel thus are as much opposed to the Modernism in the Church as is the personnel of the Independent Board. For this reason, in his judgment, if the last General Assembly had rejected "the unconstitutional and unchristian recommendations of its General Council, these sound Presbyterians would have taken a Gamaliel-like attitude toward the members of the Independent Board and urged that they be let alone." This situation now is changed, however, by the action of that Assembly, making it now, so the editor of *Christianity Today* believes, "a matter of vital concern to every member of the Presbyterian Church who values his freedom of conscience and liberty of action." In other words, the establishment of the Independent Board raises an issue much broader than itself, and is a phase of the life and death struggle between Modernism and Christianity now taking place not only in Presbyterianism, but in other denominations as well.

Presbyterian Tribune

It is an interesting comment on this utterance of *Christianity Today* that the *Presbyterian Tribune*, a liberal organ, does not favor the "persecution" of the orthodox group, feeling that it will draw to Dr. Machen and his supporters many who otherwise would stand aloof. The *Tribune* feels that it will be "a scandal to Christianity if the Presbyterian Church in these times of tragic need in the world should spend its energies on an internal dispute." And this brings to mind a remark we recently heard from the lips of a prominent Christian who is outside of the controversy. He declared that while denominational leaders are criticising "come-outers" who divide the Church, nevertheless, those leaders, the "machine" as they are sometimes called, are themselves the dividers, as illustrated not only in the Presbyterian

Church but in the Northern Baptist Convention as well.

There is thus unquestionably a deep stirring today within the ranks of both of these great denominations. The Presbyterian Mass Meeting in Philadelphia prior to the action of the court in Dr. Machen's case, is an illustration in point. At that meeting Dr. Charles G. Trumbull, editor of the *Sunday School Times*, outlined the situation in an address of exceptional vigor and plainness of speech, as reported in the *Times* of March 23. Meanwhile, the Philadelphia Presbytery of which Rev. M. T. McPherson is a member, by a vote of 49 to 20, overruled the General Assembly to receive its action of last May; Dr. Wilbur M. Smith, a member of the Independent Board, by an overwhelming vote, has been exonerated by the Presbytery of Chester, Pa. The case of Dr. Roy T. Brumbaugh, of Tacoma, has been referred to the Synod of Washington, and that of President Buswell, of Wheaton College, at this writing has not yet been considered by the Presbytery of Chicago.

Professor Machen

Of course, the whole question will be reviewed again at the forthcoming Assembly in May, but the accused are not hopeful, inasmuch as the issue is so beclouded. It is in their minds fundamentally, a doctrinal issue, and they believe that if it were thus made clear to the full constituency of the Church a decision would be rendered in their favor, but otherwise it is likely to go against them. Professor Machen himself in a release to the press, concludes his statement of the case by saying: "I cannot regard it as any great disgrace to be condemned by a commission that has unanimously confirmed as its presiding officer a signer of a document, the Auburn Affirmation, that casts despite upon the holiest things of the Christian religion. This commission has dishonored Christ before it dishonors me."

The Ascension of Christ in Its Relation to the Christian Believer

Skeleton of a Sermon by Rev. James M. Gray, D.D.

WHAT a beautiful and thrilling picture is suggested to the mind by the words of this text! Our High Priest in the Holy of Holies representing us, and we also blessed "with all spiritual blessings in heavenly places" in Him (Eph. 1:3)!

1. As our High Priest in heaven Christ is the forerunner of His people. He is our hope and the anchor of our soul, both sure and steadfast, who has entered into that which is within the veil. The first man is He who ever entered heaven, but because He is there we who are in Him shall be there also (Heb. 6:16-20).

2. As our High Priest, He is in heaven not only as our forerunner but as our intercessor. And so it is written, "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). This is His particular work on our behalf in the Holy of Holies, a work the efficacy of which rests upon His sacrifice on Calvary. And just here we see the weakness of Unitarianism and every other "ism" which does not recognize and rest upon Christ's finished work. Their fol-

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.—Hebrews 9:24

lowers have no Christ to intercede for them.

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me.
'Forgive him, oh, forgive!' they cry,
'Nor let that ransomed sinner die.'"

3. As our High Priest, Christ is in heaven not only as our forerunner and intercessor, but as our benefactor. In ancient times when warriors returned home from their conquests, they led their captives with them and distributed largesses to their people. See also David when he brought up the ark to Jerusalem (I Chron. 16:1-3). And so our Lord "when he ascended up on high, he led captivity captive, and gave gifts unto men" (Eph. 4:8-16). Observe the nature of those gifts and the purpose for which they were bestowed upon the Church. But the greatest gift of all is the Holy Spirit (see John 7:37-39; 16:7-16; Acts 2:33-36).

4. As our High Priest, Christ is in heaven as the Host of His people, for did

He not say, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I

am, there ye may be also" (John 14:2, 3)? This place is a house, something fixed. It is our Father's house, a home. It is a house of many mansions in which there is ample room for progress and development. It is a home in which we shall not be strangers, since Christ and His saints dwell there (John 12:26; 17:24; II Cor. 5:8; Phil. 1:23).

In concluding this skeleton, I am minded to quote the late Bishop W. R. Nicholson in saying that the fact of the ascension is itself one of the cardinal historical principles of the gospel of Jesus Christ, "in the creeds of the Church of nineteen centuries, it stands forth as one of the four majestic pillars of a redemption accomplished. Those pillars are the incarnation, crucifixion, resurrection, and ascension, a quadruple chain of truth and grace whose links never can be broken."

The importance of the ascension in the plan of our salvation is most essential, and as an object of our reliance, it remains a joy forever.

The "Angel-of-Light" Racket

By Rev. Edward C. Porter, Arlington, Mass.

WE HAVE heard of rackets which exact from their victims millions of dollars. These come from organized banditry. There are other rackets, too many to mention, costing more than all the wealth of Croesus. In prophecy, there is one which stands out in size and significance, as the biggest of all, and that is the monstrous racket planned and provided by the Devil disguised as an angel of light.

Those who think of Satan in terms of tail and horns, do not know their Bible. He does not dress that way. His favorite garb is that of an angel of light. That is his one best trick. Down the ages he has worked it, is working it now, and at the end of the age he will be at it still (II Cor. 11:14).

If current events do not help us to see through the scheme, a careful reading of the Word of God will make it plain. What is it that is cheating the nations, and which will fool them more and more? The devices of the Devil. Men want a pre-

ventive of war. Christ has given one, but they refuse it. So now comes the very Prince of darkness, and he says, "We will have a league for peace. Follow me!" People want a cure for poverty. The Devil offers it—"Rob the rich." The wasteful, the lawless, and the foolish demand the abolition of punishment. Here too Satan is ready to aid. "My laws," he says, "will hide your slips, and help you pay your debts."

This is but a part of the angel-of-light racket. Of course, it takes. When a man's back is breaking under a burden, the offer to lift his load sounds good. It looks like benevolence; and is not benevolence heavenly? The masses think so. But what if it is but a bait to catch them? What if it is the serpent's ruse to lure the bird to its doom? What if it is but a phase of the worst racket ever devised in the history of the world thus far, and strongly suggestive of that which is to come at the end of the age? Please answer this question, What is the cost of following the

Devil? What did it cost Eve? And what, Adam? What the men of old? What is it costing now?

Some suppose that the Antichrist is to be ushered in with utter ugliness. Not so. Ugly he will become in due time, but not at once. A man does not look bad, though he tears in strips the organic law of the land, if only he smiles engagingly and says, "It is indeed a gracious act to relieve distress." So when the Antichrist changes times and laws (Dan. 7:25), and overrides all the rights of private property declared sacred by our Lord Himself (Matt. 20:15), he will do it as a great deliverer. This racket steals in softly. Later, what a noise it will make!

How are we to know the false from the true? By the fruits. In many cases, soon. Noxious weeds grow fast. Results more remote, are told to us in prophecy, which lets us see what is coming. It is particularly so in the case of the angel-of-light racket. It comes in like a lamb (Rev. 13:11) and then acts like a dragon. As

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this racket grows, we shall hear a lot about new laws and improved policies. At length there will be shown the blue prints of a "progressive and model city." When built, it will be luxurious, but lustful—a great show, but a burning shame. Professing philanthropy, it will be full of the blood of the best people. Offering freedom, it will revive slavery (Rev. 18:13, R.V.). Boastful of progress, it will end in perdition. It will aim to dethrone God, and

thus become ripe for judgment (Rev. 18:21-24).

Striking lessons flow from this subject. Here are but a few:

1. Whatsoever the Devil planteth, that shall he also reap. Out of Satan can come only the satanic.

2. A lie never evolves into the truth. The father of lies is the Devil (John 8:44).

3. Humanity is not helped by its arch enemy. God only is our perfect

friend (Psalms 23 and 103; John 3:16).

4. New messiahs are all cheats (Matt. 24:4, 5).

5. "If the Son shall make you free, ye shall be free indeed" (John 8:36).

6. It is far better to go to heaven with Christ than to go to hell with the Devil. (Cf. Rev. 15:2-4, with Rev. 14:9-11).

7. Light we must have or we will stumble. The light of life is the Word of God. Divine counsel is wisdom. All else is folly.

The Spread of Communism in Our Land

By Rev. John Robertson Macartney,* Bellingham, Wash.

I WISH to bring to the attention of the readers of the MOODY MONTHLY, two recent incidents showing the bold and rapid advance of communism in the United States. One took place on the Atlantic seaboard and the other up here in the northwest corner of our continent close to the Pacific coast. Both incidents may be known to some of the readers of the MONTHLY, but doubtless they have not considered them in such juxtaposition as this. The first is a letter signed by "21 young Bellingham communists," students in our state normal school, which is one of the outstanding educational institutions of the Northwest. The other is an experience of the editor of the *Defender* on the deck of an ocean steamer about to set sail from New York, and reported in that periodical.

The letter of the student communists was dated January 30, 1935, and addressed to the grand dragon of the Ku Klux Klan. In referring to it, it must not be supposed that I hold any brief for the Ku Klux Klan, although there are those who believe that in the near future that organization may have a distinct sphere of usefulness in our land. The grand dragon of the Klan made an address over the radio advocating the preservation of our American institutions, and calling for the loyal support of our Constitution, for which reason it was that he received the following communication:

"Dear Dragon:

"In your recent radio address you pointed out the dangers of communism to the people of Bellingham. You evidently fail to realize that the communist party is a legitimate party, just as legitimate as the Republican party or any other political party.

"I would advise you to stop your red baiting activities because the communist party is a militant organization, ready to fight for its rights under the Consti-

tution of the United States. We do not like to use force, but in your case it may be necessary. The appeal you make to the ignorant and the superstitious people of Bellingham is a disgrace to the decency of any self-respecting citizen. The Klan is an organization that appeals to the basest instincts and emotions. Look to Fascist Germany and see what mob violence and racial prejudice has done to that nation.

"Mr. Grand Dragon, have you ever studied history? I doubt if you have ever studied anything. If you had, you would be ashamed to call yourself a grand dragon. We believe that you are a shallow, stupid, credulous, ignorant, superstitious, blind, bigoted, ignorant, and we are prepared to deal with your kind with drastic measures. Let me warn you right now to desist in your activities or suffer the consequences.

"The communist party has among its members some of the most prominent citizens of Bellingham. We are unable to work in the open at the present time, but we are ready to strike and strike hard when the opportunity arises. We are prepared to deal with you and your kind, and will tolerate no nonsense from you. Remember, Mr. Dragon, this is a warning, and a sensible man will take heed. *We will take no more nonsense from you.*

"This letter is written by a group of students at the normal school who have the backing necessary to carry out our warning to you. We hope that we will not be forced to deal harshly with you.

"Yours truly,

(Signed) "Twenty-one Young Bellingham Communists."

The second of the two incidents occurred on December 21 of last year, and was reported in the *Defender* in substance as follows:

There were hundreds of people on the wharf to bid farewell to friends who were departing for Europe on the vessel on which the editor of the *Defender* and a companion were setting sail. As usual, some were shedding tears, some were shouting, and all were waving hands and handkerchiefs. On the deck of the vessel close to the editor and his friend two young men were standing, who were particularly boisterous, one a Jew and the other a negro, each about twenty years old. They seemed to have a large number of friends

on the wharf, and presently a thousand throats, more or less, began singing the Third Internationale, the official hymn or battle cry of international communism, the words of which viciously advocate the destruction of every government in the world. The hymn declares that Moscow will eventually rule the human race, and it demands that every flag shall be torn down except the Red, which shall fly over all nations.

No sooner had the song started on the wharf than the Jew and the negro began to join heartily in the singing, and the editor looking down, saw hundreds of arms raised and hands clenched, which is the salute of the Reds. The Jew also and the negro raised their arms throughout the song. The effect, of course, was electrifying to the throng of people assembled, though horrifying it might be to every Christian or patriot.

After the song the crowd became silent for a moment, and then some one on the wharf shouted "Winrod!" and the editor picked out the face of a preacher whom he knew and who had come over from New Jersey to wish him "bon voyage." Being a musician, the preacher had brought a trumpet with him, and soon its strains were piercing the air with that grand hymn of the Church, "Faith of Our Fathers." Of course, the communists were taken by surprise, and especially when a large number of people both on the wharf and the deck of the vessel joined in the singing of the hymn, the volume being quite as strong as that of the Internationale in spite of the fact that the Christians present were unprepared, while from all indications the communists had carefully rehearsed their program.

Mr. Winrod discovered later that the Jew and the negro were leaving for Moscow to be trained in the art of communist agitation, in order to come back as organizers for the overthrow of the American social order.

These two incidents are more than straws which show which way the wind is blowing, and those of our citizens who have been laughing and saying there is nothing to the communistic menace are due for a rude awakening. It is high time that every patriotic American should consider seriously the threatening cloud.

*The author is one of four brothers, all, like himself, in the Presbyterian ministry. The others are Albert, pastor of the Church of the Covenant, Washington, D.C.; Charles, pastor of the First Church, Pittsburgh, Pa.; and Ernest, retired. Their father was a minister in the Reformed Presbyterian Church and connected for the greater portion of his life with Geneva College, Beaver Falls, Pa. They have a sister, Wilhelmina, wife of Professor Guerard, of Stanford University. They had a good mother, born in Glasgow, and they grew up in a great home. No wonder that, as Shakespeare says, they cannot "stomach" communism.—Editors.

Young Communists in Action

By William Kelty, Minneapolis, Minn.

IN analyzing the communist movement among the youth of our nation, whose existence and growth is now undenied, many are unaware that two groups, alike in purpose, but professing dissimilarity, are inherent today. One includes such organizations as the National Student League, the League against War and Fascism (Youth Section). Regardless of the evidence that proves them communistic, the leaders protest that there is no connection between them and the bolsheviks. Theoretically this is true for they are not officially allied with any party or league.

The other group are the openly communistic youth, the Young Pioneers and the Young Communist League, whose affiliations with the communist party are disclaimed by none.

Since the league is of the greater importance, it is wise to examine its work, particularly to discover how the Reds influence our youth, and in what manner the Y.C.L. is related to the previously mentioned organizations, which are only esoterically communistic.

What Is the Y. C. L.?

In order to do this, we must first determine what the Young Communist League is, and the principles it advocates. Although international in scope, we are now concerned primarily with its action in the United States.

In this nation the Y.C.L. is a direct subdivision of the communist party, or as an official publication puts it, "We are solidly united around the communist international . . . we are the best and nearest assistant to the communist parties, mobilizing the proletarian and toiling masses (of youth) under the banner of Lenin for the struggle against fascism and war, for soviet power."

It must not be assumed that this is an insignificant movement, for it is very extensive. Headquarters are in New York, and from this center branches radiate in our schools and colleges, or among our young workers. The members are expected to picket during strikes, to distribute propaganda, to join in numerous demonstrations and meetings, and to work for the communist ideal of world revolution. To carry on this work, they make use of the *Daily Worker*, *New Masses*, *Moscow News*, *Student Review*, *Young Worker*, *Little Lenin Library*, and many leaflets condemning everything capitalistic and American from the N.R.A. to the R.O.T.C. In addition, meetings are held in large cities, under prominent communist leaders, to further inspire the youth to world sovietism.

From a widely distributed booklet, we learn:

"The chief task of the Y.C.L., as Comrade Stalin pointed out, is to rally the masses of youth around the communist party and to educate them in the spirit of confidence in it, in the spirit of the struggle for the dictatorship of the proletariat, for socialism. . . .

"We must remember that the task is to give the youth a revolutionary, clear and plain outlook. And this can be achieved if revolutionary propaganda is backed up by concrete revolutionary action, in which the youth itself while actively participating in the class struggle, in strikes, under the leadership of the Communist Party . . . will understand that there is no other way out of the crisis except the revolutionary way."

How the Y. C. L. Works

It is an important task of the league to circulate propaganda concerning the Civilian Conservation Corps, condemning it as "militarization of jobless boys," and part of a capitalistic policy which must culminate in war. To this end, the league deceives both members and non-members of the C.C.C.

It should be remembered that several organizations at work in American schools cloak their activities with a program of "peace." This is in diametric opposition to their aims, however, since all have helped incite violence in labor disturbances, and are determined upon a course of violent upheaval. They endeavor to render the United States defenseless, disregarding the fact that their idol, the Soviet Union, is arming with greater rapidity than most capitalistic nations, has concentrated troops in the Far East, and organized gas and machine gun brigades among its own youth!

In all recent walkouts, the league has worked with the communist party to incite violence and precipitate a general strike, if possible. A typical case occurred in Minneapolis during the transportation strike, where the Young Communist League sought to prolong difficulties. Again during the Seattle longshoremen's strike the

league was busy. In an issue of the *Daily Worker*, a member of the Seattle branch writes, "Y.C.L. members have been faithful in keeping on the picket line and participating in demonstrations, as well as in distributing leaflets on the waterfront and throughout the city."

Reason for this work may be found in a command of the secretary of the Young Communist International, who states: "Our (Y.C.L.'s) task is to develop strikes and to lead the youth to take an active part in the mass and general political strikes, and to form an invincible united front in the struggle for soviet power" (italics are mine). So we find there is no altruistic motive in all this; it is confessedly part of a program to bring about unrest and civil revolt!

The complete program was formulated at least a year ago, at which time the secretary declared, "It is required that they (radical youth) go into the factories and mills, forced labor camps, universities, schools, villages, plantations—wherever the youth are to be found. And there, working with all insistence and energy . . . to carry on the propaganda for Leninism. . . ."

Not long ago, a group headed by the communists, gained control of the Youth Congress at New York University. This coup enabled the radicals to convert the Congress into a rubber stamp that gave its approval to a number of communistic resolutions and proposals. These censured transient camps and apprenticeship on the grounds of fascism, adopted a program resembling that of the League against War and Fascism (a body of very radical tendencies, professing interest in peace), and requested Earl Browder of the communist party, and Norman Thomas, of the socialist party, to speak before the delegates.



"Come to Union Square! Demand Congress turn over war funds to feed starving!" Headlines in the *"Daily Worker"* official organ of the Communist Party. A general view of the mass meeting in Union Square, New York City, by the Communist Party as a part of a projected nation-wide "demonstration" in favor of the Workers' Unemployment Insurance Bill.

Attack on Religion

Of greater importance than any other single feature is the attack upon religion. The communists are atheists ("Religion is opium for the people"—Lenin), and therefore the younger Reds follow suit with fanatical denunciation of all religion. Upon this issue, the Young Communist League announces that "The capitalist class makes the greatest use of such weapons as the family, religion, the school . . . for the ideological enslavement of youth. . . . Organizations (including religious) which receive material support from the capitalists . . . educate the youth in the spirit of slavish submission to capital." This offers a clear demonstration of the fact that communistic youth are not only disloyal and subversive to their government, but that they also carry on a battle against the Church, and all activities in which religion plays a part.

Briefly, we now mention the relation of these young communists and their league to other "left" bodies of youth. When the Y.C.L. seized power in the Youth Congress, it enlisted the help of the National Student League and, according to the *Daily Worker*, some twenty-six other groups. Yet even this newspaper admits, by implication, that the communists were in the majority. Again, in Chicago, a much-

heralded (in communist publications) youth congress, opposing fascism and war, was called. Supposedly this was to be open to all, even the more conservative youth. In fact, however, it is possible that no more radical gathering has been known in this country.

This is illustrated clearly in a statement given the writer by a local secretary of the National Student League. (It must be remembered that the N.S.L. refuses to admit itself other than non-partisan, and stubbornly insists it has no affiliations with communism.) The statement follows: "The N.S.L. and the Young Communist League were the two militant groups . . . who formed the backbone of the Youth Section of the League against War and Fascism."

Deceiving American Youth

The official program of this congress charges that "capitalistic powers" are working for war; it gives full praise to the Soviet Union, promises to protect it, and repeats the old bromide that all other nations are preparing to attack the U.S.S.R. The program points out that members marched in May Day demonstrations throughout the United States, and boasts that they will encourage insubordination among soldiers, sailors, and marines. Incidentally, when the writer wished to se-

cure a copy, it was necessary to obtain it from headquarters of the communist party.

This information demonstrates the close inter-relationship of several active organizations which are continually drawing American students and young workers into a struggle against the very foundations of our government. Their total membership is large, and the joint campaign is a tireless and extensive one, for it includes an onslaught upon religion as well. For the benefit of the many thousand young communists, a publishing company (Youth Publishers) is maintained, that issues many pamphlets and booklets, a newspaper, the *Young Worker*, and a magazine, the *International of Youth*.

Unfortunately, there are still those who cry, "Red scare!" when any attempt is made to acquaint them with conditions as they exist. There is no desire on the part of the writer to convey the thought that communist revolution is imminent. Not one-half or one-fourth of the young men and women of America are followers of Karl Marx. But a sufficient number are communists to cause serious disorder and bloodshed if they so wished. Thus there are far too many in our nation bent on applying the tenets of Marx and Lenin—young communists in action!

Pink Communism in the Churches

By Rev. C. H. Heaton, New Castle, Pa.

CAPITALISM is doomed in the United States." This startling announcement was recently heard by the writer in the lounging room of a convention building where delegates from churches of one of our great denominations were gathered for their annual convention. The speaker was a recent graduate from one of our standard theological seminaries, and the audience a group of young men, most of them pastors of churches. Apparently every one present gave consent to the announcement.

Before me is the report which appeared in the daily paper of Scranton, Pa., on October 18, 1934, of the annual sermon preached at the opening of the Pennsylvania Baptist Convention, by Dr. Oscar C. Horsman, of Erie. The subject was "The Ethics of Jesus a Prophecy of Tomorrow." The preacher is reported to have said, "The people's government collectively (should) own and operate all major means for the production and distribution of wealth. Under our present system of competition for private gain it is impossible to practice the ethical teachings of Jesus consistently. . . . Instead of our economic system based on competition, we need a better system based on co-operation. . . . Competition is warfare, and warfare, both in the military and the economic sense, is unchristian."

The particular scheme advocated by the preacher is the "community co-operative commonwealth for the common good."

Under this system, he said, "men could actually live like Christians without being penalized for doing so." And this change "can be brought about by law in a peaceful manner provided we do it soon enough." And so it is announced that

Baptists Hear Plea for Public Control of National Wealth

Pastor Contends Present Economic Scheme Is Unchristian

Advocates System under Which All Men Would Work Together for Common Good.

A Sober Evaluation of This Thesis

Is this the true interpretation and the proper application of the ethics of our Lord Jesus? Does this sermon head in the right direction at this critical time when rumors of revolution float upon all breezes? Shall our churches give themselves to the propagation of these economic theories?

Note the terms by which the new society to be organized are described: "community co-operative commonwealth for the general welfare." These sound like the shibboleths of communism. No; the preacher would not advocate red communism, but his theories seem to shade in that direction, and may be considered pink communism. One more shade would make them red.

Of course, a theory of economy might have many points of contact with communism and yet be both right and true. But is this particular scheme right and

true? Is it Christian?

Did our Lord Jesus teach us to impose his principles of ethics upon a pagan world? Did he intimate that it could be done? His great ethical teachings, including the Sermon on the Mount, were delivered to His chosen disciples. He seemed to make a clear-cut distinction between them and the "Gentiles," or unbelievers.

Christianity is a building with its foundation and its superstructure. "Other foundation can no man lay than that is laid, which is Jesus Christ." That foundation is his blessed Person, it is His divine life. "He that hath the Son of God hath life."

Upon a foundation of new life in Christ Jesus may be built a superstructure of Christian ethics. Only when a society is founded upon the Christ life can it bear the ethical teachings of Jesus Christ.

An Invitation to Disaster

But there is no government on earth built upon that foundation. To attempt to impose upon the government of the United States the ethical principles of Jesus would be to invite disaster. It has been proved that the government did not have the moral and spiritual foundation which would bear up even such an innocent piece of legislation as the Eighteenth Amendment. The devil which was cast out by the Eighteenth Amendment has returned with seven devils worse than the first.

(Continued on page 439)

Opening Closed Churches—Can It Be Done?

By Carl J. Schumacher, Moody Bible Institute, Chicago, Ill.

EARLY in 1934, Dr. Gray presented to the Business Staff of the Moody Bible Institute, the startling fact that thousands of churches over the country were closed, and he asked for suggestions as to what, if anything, the Institute could do to remedy that condition? Later, a group met with him to consider ways and means, when a committee was appointed and a plan of procedure agreed upon. First of all, a letter was mailed to some eight hundred former students of the Institute now serving as pastors in Illinois, Indiana, Michigan, Iowa, and Wisconsin, who in reply named 181 churches within their knowledge as being without pastors, a list subsequently increased by information from other sources.

Representatives of these churches as their names were obtained, were approached in different ways. One member of our committee accompanied by student groups visited four of the churches and held services therein. He also took time to make twenty-five calls on individuals in the different communities. A gospel team was sent to another church, and the young men of the team called on forty-five individuals. A second member of our committee made five similar journeys and visited 138 homes to discuss local situations. Many engagements were made for our students to preach in these churches, and several have now been installed as pastors.

A Sample or Two

One little church, about a hundred miles from Chicago, was visited last October. There had been no regular pastor there for two years, although a small struggling Sunday School existed through the efforts of two consecrated women. Of course, the church building was badly in need of repair. A student was sent there to preach for just one Sunday, but he was such a blessing to the people that they asked him to return, and then he was asked to remain with them as their regular pastor, coming from Chicago each week-end. The magnificent sum of \$4.00 a week was raised to pay his expenses.

The young man accepted the call and began to preach morning and evening to an audience of about twenty-five people. Soon the audience increased to double that number, and more than double in the Sunday School. Then repairs of the church were undertaken, including a new roof, the cleaning and repapering of the auditorium, and the laying of a carpet in the aisles. The heating plant, long in need of repair, was also attended to, and a new pump installed in the basement. New hymn books now graced the pews. The parsonage which had been relinquished for taxes was regained and is now being rented. It has also been insured, and the same is true of the church building.

To make a long story short, the funds necessary to care for all these things amounted to \$425, the whole of which was gladly contributed. Also, the young preach-

er now receives a more reasonable remuneration, and the congregation even desires to go further and become responsible for his board and room at the Institute while he completes his course of study. After this they desire him to remain with them as their full-time pastor.

Another church that had been closed for many months was supplied by one of the graduates of the Evening School of the Institute who lived in Chicago and gave his time each week-end, with little or no compensation. In this case, the attendance at both church and Sunday School has been doubled, and at the Christmas eve service some two hundred people were present. Great love is felt for the young preacher, which promises more blessed results in the future.

These are examples of what can be done in such churches if a prayerful and per-

sistent effort be made. That is not to say that every such church can be opened and started on a new career, but doubtless it would be true of a certain proportion of them.

No Usurpation Intended

It is proper to add that the Moody Bible Institute does not wish to usurp the duties and rights of the denominations, but only to do such work as the organized bodies do not feel a responsibility to do. The effort is somewhat costly, of course, and the Institute does not possess the means to carry it forward to any great extent, but must look to the support of sympathetic Christians to aid if it is to go much further. Any gifts for the purpose may be sent to the Moody Bible Institute, 153 Institute Place, Chicago, and designated for the extension of the work of the Closed Church Committee of the Institute.

Standing in the Counsel of the Lord

By Gottlieb Kessler, Anamoose, N. D.

When I come to the desert, what shall I quote,
If the tempter should come there to cast his vote?
Dear Lord, may I ask one question of You?
If You were in my place, what would You do?
Your record to me is priceless,
Which I find in the Bible, Lord,
Your answer to me is final,
I am going to quote Your Word.

When I come to the garden of sorrow and care,
And the traitor should come to betray me there,
Dear Lord, may I ask one question of You?
If You were in my place, what would You do?
Your answer to me is priceless,
Give me courage, Lord, to proclaim—
Your promise of life is final,
To all who believe in Your name.

When I'm led to the council, what shall I say,
If the False-one should come there to block my way?
Dear Lord, may I ask one question of You?
If You were in my place, what would You do?
Your record to me is priceless,
I am going to turn the cheek,
Your command to me is final,
For Your Spirit in me will speak.

When I come to the cross, where the friends are few,
And Satan should come to deny what is true,
Dear Lord, may I ask one question of You?
If You were in my place, what would You do?
Your answer to me is priceless,
Your record, the Bible, is true;
Your promise to me is final,
I am going to trust in You.

Church Re-opened after Thirteen Years

By Ellen D. Demarest, Warwick, N.Y.

IN A picturesque corner of Orange County, N.Y., stands the newly renovated Craigville Bible Church. It is on a bit of wooded land, triangular in shape, with a stream rushing through a deep ravine on two sides and the highway making the third side. The little village of Craigville had lost its H.O. factory, its hub factory, and its cotton mill; the church had not been in use or received care since 1921, and was rapidly going to pieces.

Now, in 1934, its church bell is heard over the countryside and people are coming for Sunday School and prayer meeting every week, and church service every other Sunday evening. An attractive country church with its big friendly porch, its new paint and repairs, both inside and out, and its electric lights, it is now ready for the gathering of the people to hear the Word of God.

D. L. Moody's Relation to It

Did D. L. Moody, under God, have anything to do with the waking up of this little Craigville church between Washingtonville and Chester? In the year 1892, he was preaching in Scotland, and a certain Mrs. Emily Mackay Robson was spiritually revived and became an active worker. Her youngest son, the Rev. Charles F. Robson, pastor of the Presbyterian Church in Monroe, N.Y., was elected president of the Orange County Bible Society in June 1933, a society about five years older than the American Bible Society.

Mr. Robson, during his vacation, began looking over the county and getting acquainted with his field. He became interested in this old church, rapidly going to decay, and made inquiries regarding it. This led him into the homes of the people who soon became convinced of his real



Craigville Bible Church

interest in the extension of God's kingdom in their midst. He learned that the property had been deeded to the Methodist Episcopal Church almost one hundred years ago, so he began negotiations with the district superintendent and the conference, with the result that the latter, in April 1934, gave a quit claim deed of the property to the Orange County Bible Society.

Mr. Robson then rallied the community, and the work of cleaning out the debris and renovating the church commenced. A large portion of the work was done by volunteers. Services were first held in the basement in September 1933, after effecting the necessary repairs. Then Sunday School was held regularly during the winter, and preaching service every other Sunday evening. The first service in the renovated church proper was on Children's Day, 1934. Mr. Robson has been leading in the repair work and volunteering his services as pastor and leader for all the meetings.

An Ideal Spot

The church is in an ideal spot for worship, woody and rocky, with the never-

ending song of the Cromline Creek. Its beauty needs to be seen to be fully appreciated. The deed states that the property is to be used "to praise God and expound His Word." Mr. Robson wants to keep in Craigville the simplicity of the old-time country church with its message of salvation through faith in Jesus Christ. The church has a wide circle of interested praying people. Please put it on your prayer list. Once a month, except during January and February, a meeting of special interest is arranged with some noted speaker, or speakers, when all interested friends in the county are invited. This is usually held on Wednesday evenings. Some of the recent speakers include an outstanding fundamentalist preacher from New York City; a successful pastor from Long Island who spent several weeks in the Holy Land and who lectured on "How Orientalisms Shed Light on the Bible and Bible Lands," and a gospel team from Nyack Missionary Institute.

On Thanksgiving eve a special surprise was planned by the members of the church, and when the pastor arrived he discovered that the people had carpeted the platform, and put runners in the aisles and installed a neat little pulpit lamp. After the Thanksgiving message everybody was invited to the basement to enjoy a delightful social time. The new communion set was used for the first time on the Sunday evening after Thanksgiving.

Just a little country church with earnest leaders depending on God alone for help and guidance, wisdom and strength. Souls have been saved and God's people revived and quickened in this restored sanctuary. Prayer is going up continually that greater things may be accomplished and that glory may come to our ever glorious Lord.

The Country Church

By Rev. Milton Thomas, Clymer, N.Y.

FOR our present purpose the successful rural church is not to be considered. It is the multitude of unsuccessful country churches that now comes before us.

Picture the average rural community. Over the wide range of field and hill the residents are scattered. It would take a number of square miles of such territory to make a good-sized congregation. As a result the people are discouraged. Paved

roads and motorized travel aid the farmer to market his goods, but they destroy the community spirit. No farmers' organization has reached the efficiency of a labor union. Over the countryside are fewer people than come under the influence of a city church.

With less people there is less money to carry on the church, and in the present depression the farmer as a rule, has suffered most. Hence in the average country church there is a lack of proper equipment, and a full ministry is impossible. The lack

of funds also has its influence on the class of men who serve as pastors. In many cases the pastor is a young man whose only use for the little church is as a stepping stone to a more important city church. If an older man, in all probability, he is a minister of inferior ability who would not be acceptable to a city church. A number of these churches, in order to support a minister at all, must be combined. In such cases their services are from two to four weeks apart, which is a discouragement to

one who tries to develop a program. And when in addition, there is a change of pastors every one or two years, no wide-reaching church program is possible.

II

In spite of these discouraging elements there comes to those who can hear, much of vision and inspiration in the work of the country church. The Bible deals with the country far more than with the city. Jesus loved the open fields, and there David watched his flocks and meditated on the providence of God. While many of the scientific blessings of an artificial urban life do not exist in the country, nevertheless, nature compensates for every loss. A noted author wrote of my own work:

"An organized society shunts thousands of young ministers off into beautiful valleys to do their preaching. There is a poem in this truth perhaps, but there is not much opportunity for the young minister to reach the most sinful elements of society. Occasionally one of them is called to a larger field, but as soon as this happens, the young leader's voice is clouded with complex sophistication, and the clear, simple sincerity of the beautiful valley is lost."

There is comfort in that statement for

the country preacher. And then I have come in touch with a pastor in Vermont who actually chose the country church in spite of many offers of so-called advancement. His example has been an inspiration to many underpaid country preachers plodding on unrecognized.

The country church presents a real challenge to the young man who today is willing to accept a difficult task and who has the stability to make a success of it. Few outstanding men choose the country church, so there is really less competition in achieving success in the country church.

III

The country church is usually located in a village, therefore the country preacher's life thus combines the best features of both urban and rural life. Most of the modern conveniences are found in the small country town in addition to the freshness of the open fields and woods. Also, with modern pavements he is only an hour or two from the city shopping districts. In the country, too, he finds a people whose life more than that of others, is centered around the church.

There may be a whole staff of paid workers in the city, but in the country church the preacher composes the entire staff. Therefore he should have a pro-

gram of aims or purposes, and an outline of activities to achieve them. This must be built upon a survey of the field, the needs of which the pastor learns through general visitation.

Many rural communities have a higher level of intelligence than a lot of urban centers. They appreciate good preaching as much as anybody, and with them a moral essay will not pass for a sermon. The country preacher must challenge and inspire his people.

There must be a program of evangelism also. Most rural churches have periodic revival meetings, and instead of discarding these, the successful rural pastor will utilize that opportunity and build a comprehensive evangelistic program.

Few country churches have a missionary vision. A program of missionary education along whatever lines possible will remedy this. Then the finances are usually disorganized with people often unwilling to make pledges. A comprehensive program of financial education and progress taking four or five years must be outlined. In some way, a task must be found for every member, as a working church member feels responsible for his church.

In order to succeed the preacher must have the spirit that will not accept defeat. To such a man victory will come at last.

Mexico from a Mountain Top

By Rev. N. W. Taylor, Villa Obregon, D. F., Mexico

An address at Founder's Week Conference

I WONDER if there is anyone here this evening who has enjoyed this conference more than I. This is the first time since 1921 that I have been privileged to attend a Founder's Week Conference, and every meeting has been an inspiration to me; the addresses, of course, but the singing as well. Only my missionary colleagues can understand how much this singing has meant to me. You who have never been away from it, who have never been hearing the old hymns sung in another language, cannot understand what it means to us when we come back to such a gathering and hear the hymns we love sung the way they are here.

But for me the high spot of all these meetings came this afternoon when I listened to the student volunteers sing, "Where He Leads Me I Will Follow." As I sat there looking on their faces, I confess it was impossible to keep back the tears when I thought of what those young people were going to mean to the work in the foreign field. So tonight I praise God for the Moody Bible Institute, for what it has meant to me, but more than that, for what the Moody Bible Institute has meant to the whole missionary cause throughout the world.

I would like to read two verses, one from the nineteenth of Luke, the story of the triumphal entry of Christ: "And when

he came near, he beheld the city and wept over it." The other from Proverbs 29:18: "Where there is no vision, the people perish."

The Mountain Top

In the gray dawn of an April morning, I stood upon the top of Mount Sempaul-tepec, the center of the mountain ranges in southern Mexico. All night I had toiled in the darkness to reach this point before dawn, because I desired to see the sun rise out of the Gulf of Mexico.

What a scene met my eyes! Northward, westward and eastward, range upon range of mountains. Southward the mountains dwindled away to foothills and to the Isthmus of Tehuantepec. Before me the valleys were filled with clouds like a great foaming sea, and the pine-clad mountain peaks raised themselves above the sea of whiteness like emerald islands. On the eastern horizon there was a great bank of clouds which threatened to obscure the sunrise. But as I watched, it passed, and then nature began to spread colors across the east in contrasts which no artist could imitate, and at last the sun arose like a ball of gold out of the Gulf and its rays tinted the mountain tops.

But I noticed through a rift in the clouds that although dawn had come on the mountain top, the countryside below that blanket

of clouds was still wrapped in darkest night. Then, as the sun rose higher, its rays reached down into the valleys, driving away the darkness and the morning mists, until the whole countryside was ablaze with the glory of a new day.

Then I turned westward and watched the rays of the sun reach over the mountain top and touch to radiance the waters of the Pacific. It was a sight I shall never forget, and as I stood there deeply moved I thought, this is a visual parable of what is happening in Mexico. Christ, the "Sun of Righteousness," has arisen with healing in His wings and His rays are touching mountain and valley, city and hamlet, driving away the spiritual darkness. But now it seems more apt than ever because at present, on the horizon in Mexico, there is a great bank of ominous clouds which threatens to obscure the light of the gospel.

Tonight I would ask you in imagination, to take your stand with me on a mountain top and look out over Mexico that you may see the darkness which still covers that land, and the threatening clouds on the horizon.

I. The Ancient Religions

First I would ask you to see the darkness that comes from the ancient religions we still find in Mexico. That morning when I reached the mountain top, the first



Over Amecameca northeast to Ixtacihuatl from Sacre Monte

thing which caught my attention was not the ranges of mountains or the silvering east. No; it was an old altar which crowned the rocky pinnacle! As I approached I noticed under the flowers which lay upon it, that its top was blood-stained; stains of blood were on the rocks in front, and a litter of turkey feathers lay around. Later I learned that the Indians were making pilgrimages to sacrifice turkeys to the rain god, because this was just before the rainy season and they wished to appease this god to obtain a plentiful rainfall. And yet the night before, as I passed through the last village on our upward climb, the bells had been tolling, calling the people to vespers—these same Indians who were sacrificing their turkeys to the rain god.

How is it possible? It is very simple. When the conquerors came to Mexico, the Indians were baptized at the point of the sword. They accepted the virgin and the saints as just so many extra gods, a few more could do no harm and might even help. But they never forgot their old gods, and so today we find through Mexico traces of the old religions which the Indians had before the conquest. I have found traces of worship of the god of the ground, the god of the sun, the god of the air.

Demon Worship

I have even found ancestor worship in Mexico. One morning I found the prints of the worshipers in the soft earth by the side of a grave and a Christian Indian gave me the sad story of what is really demon worship. The Indians in Mexico, in the mountainous regions, still live under the fear of evil spirits. Never will I forget my first experience of this. As we went along a mountain trail, I saw an open grave. A rough cross stood at the head, and behind the cross was a pile of pumpkins which had been slashed open. As I came to the grave I found it filled with cactus leaves. I turned to my guide. "What does it mean?"

"Oh señor," he said, "that means that an enemy entered the field and slashed all the pumpkins. The owner, not knowing who had done it, gathered the pumpkins together, dug the grave, put up the cross, filled the grave with cactus leaves, and then said a prayer to the virgin, praying that his enemy would die and that his suffering would be as though he were lying on a bed of cactus leaves. And señor," he added, "he will probably die from sheer fear."

II. The Dominant Church

I would now ask you to look out over Mexico and see the darkness which comes from the dominant Church. This is as dark as the darkness it pretends to dispel, and its superstitions as gross as those of the Indians.

You cannot judge Catholicism in Latin America by what you see in the United States, because Catholicism is purified by its contact with Protestantism. But if you want to see it in its true light, go to Latin America—to Mexico, Central America, South America—where it has had unquestioned sway for four centuries, and what do you find? It is Mariolatry. Not only is Mary the mediator between God and man, but Mary has been multiplied unnumbered times. Every district has its own virgin, who has special powers and merits. It is not an uncommon thing in Mexico to find a feud between one district and another over the merits of their respective virgins, and those feuds often cause bloodshed.

Its Blighting Effect

Because of the blighting effect of the dominant Church in Mexico, the government turned against it years ago. In 1857 it took over all the church properties not used for worship. There was need for this as the Church owned 50 per cent of the best land. Later on, after the revolution in 1910, there began a definite campaign to remove fanaticism. I would like

to say that this anti-Catholic campaign has been a blessing to Mexico because it has opened the door for the preaching of the gospel. It has been said that in 1926 General Calles remarked, "I have done all I can to remove the fanaticism of the people here. It is now up to the Protestants to give them something." And the Protestant Church, I am afraid, to some extent has failed to fill that void which the government campaign has left.

Today we see a great deal in the papers about the religious persecution in Mexico. Let me say that there has been no real persecution of our work. Although in one state, to which I will refer later, there has been persecution, it has not come from the federal government. When the Catholics here at home speak about the lack of religious liberty in Mexico, they are speaking of quite a different thing than what we mean by the term. By religious liberty they mean the right to practice their own religion to the exclusion of all others. You need only look to any of the Latin fields where they still hold sway and you will find that what I say is true, there is no religious liberty there for others.

III. Atheistic Socialism

Now I would ask you to see another ominous cloud which threatens to darken Mexico today. It is atheistic socialism, which, if it dominates the country, will mean that Mexico will be plunged into a fog as dense as Russia at the present time. But again let me add, this is not the official attitude of the Mexican federal government.

In order to understand the situation in Mexico, you must remember that although there is only one political party, in that organization there are two groups. One is a radical group that would carry the country over into atheism; the other, a conservative or middle-of-the-road group, and this group is made up of the real revolutionary leaders. I am basing this statement not alone on my own observation but on the statement of General Rodriguez, ex-president of Mexico. Just before he left office in November, he was tendered a dinner by the senior officers of the Mexican army, and in the course of his speech, made this statement: "We, the armed citizen, are those to whom the proletariat owe their social betterment, and not to the ultra-radical demagogues, who are opportunists of doubtful origin in both political and revolutionary circles." So we see that the ex-president disowns this radical group.

But we must also remember that in Mexico there are state rights, and in certain of the states this radical group has been able to carry out its program—in one state completely, in others partially. The state in which it has carried out its program completely is Tabasco, in the southern part of Mexico between the mainland and the peninsula of Yucatan. In that state we find that no churches are open, neither Catholic nor Protestant. No ministers are allowed in the state and no services are held. The believers have to gather in their homes behind barred doors and shuttered windows to hold their services.

A Brave Lad

In Tabasco there is a young man whom I helped to train at the Bible school in

Merida, who has remained there in spite of persecution. He is going among the groups, gathering them for worship; but every time he has his horse tied among the trees, and many a night he has fled into the darkness to avoid arrest. Just recently I heard that a group of Reds had seized him, thrown him from a cliff into a lagoon and injured his back. The friend who brought me the news said, "I wanted him to leave, and even offered to pay his fare, but he replied, 'If I go, who will care for these believers?'" So he has remained there, constantly under threat of imprisonment.

There is no religious liberty in that state. The state rights have permitted the governor and those with him to carry out their program, but it would be just as fair to say that President Roosevelt is responsible for what Huey Long is doing in Louisiana as for us to say that the federal government in Mexico is responsible for what is being done in that state.

The federal government has not been against the truth. Just recently Mr. Portes Gil, who was president of Mexico at one time, attorney-general in the last regime, and is now minister of foreign relations, said, "If the children of Mexico are to become Christian, may it be from drinking the doctrine at the pure fountain of the words of the Master found in the Gospels." What better statement could you ask than that? And Mr. Portes Gil, I feel, represents that group of conservatives in the revolutionary party who do not want the government to be carried over into a radical program.

Governmental Consideration for Protestants

On a number of occasions the government has shown special consideration for the Protestants. A few months ago it became necessary for the government to take over the building of the Presbyterian Church "Divina Salvador," in Mexico City, because they were widening one of the main thoroughfares. When they took over this property, they gave in exchange a much better property, more centrally located, with a larger church building, and better adapted to the needs of the congregation. This church had belonged to a group of Schismatic Catholics, and when that movement petered out, the government kept the church closed. Our great congregation of almost a thousand members moved into this building and after a few necessary changes, they had a splendid church plant.

There is one interesting thing I must mention. When they moved in, the government prohibited the removal of the high altars because they consider them works of art. So all we were allowed to do was to remove the images of the virgins and saints, and in the niches that had been occupied for so many centuries by images, we put gospel texts. On the high altar where the virgin Guadalupe had stood for many years, there is now the verse, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

So, dear Christian friends, Mexico today does not need protests such as have been sent to the government from groups of Protestants, Catholics, and Jews. Mexico

needs prayer. Prayer will change things. Prayer can bring the light of the gospel to the millions there who have never heard it.

President Cárdenas' Character

Pray for the new president, General Cárdenas. His first official act was to close two gambling joints as luxurious and as corrupt as Monte Carlo. He turned one into a school and the other into a leper asylum. The story is told that the owner of one of these clubs came to him with letters recommending that his place be opened again. Among the papers, so the story goes, the president found a check for a large amount. He turned to the owner and said,

"What is the meaning of this?"

"Why," the owner replied, "that is just a little present."

"Well," said the president, "I want you to know that this has closed the matter. You have no chance of opening your establishment again."

Then he passed back the papers and, according to the story, instead of tearing up the check, he endorsed it over to a public charity.

IV. The Shining Light

Now I would ask you to see the light shining in Mexico, to see the way in which the Spirit of God is working outside of the church circles. Recently, a young man visited one of our pastors in Mexico City and told him that in Puebla, he had a group of young men, whom we would consider radicals, meeting every week to study the New Testament. The young man had come to this pastor to ask his advice because another group in Toluca had invited him to organize them along the same lines. These men are absolutely outside of the churches.

Also recently, in our evangelical book store in Mexico City, there was a run on a book called *Mas Yo Os Digo (But I Say Unto Thee)*, and when they investigated, they found that a women's club of nominal Catholics had taken this as a study book on spiritual things and it was leading them to the Bible.

Moody's "Way to God"

In the City of Mexico there is a young lawyer, a friend of the minister of education, who has on his desk in his office Moody's *Way to God* and the New Testament. A friend of mine was there the other day to see him about business and afterwards said,

"Señor, how is your study of the Bible progressing?"

He replied, "Come over here," and took him to his desk and showed him those two books, and said, "Every morning when I come in the office, the doors are closed and no one is allowed to interrupt me until I have had fifteen or twenty minutes to meditate over these two books."

Conversions of Soldiers

And then there is the work to which God has called me among the soldiers. A year and a half ago I was first led to visit army outposts which line the highways that radiate from Mexico City. There are eight to ten soldiers in each camp to guard the traffic passing to the neighboring cities. God blessed our ministry among these men. One after another accepted Christ until more than one thousand have professed

conversion. Nor has this been just a passing interest with these men. The sale of Bibles indicates how much interest has been aroused. Before I left to come here, some troops came back on the highway who had not been there for a year and a half. They were the first troops among whom we worked. When I visited them, I found no less than seventeen men were reading their Bibles every day. Some of the Bibles were spotted with candle grease, showing that they had read them into the late hours of the night.

The Case of Colonel Curti

Then there is the conversion of Colonel Curti, one of the younger officers in military circles, at one time chief of the traffic department of Mexico City. He was converted through a dream, and gave himself completely to Christ and is now doing personal work, winning men.

When the new president was being inaugurated, Colonel Curti was sitting on the platform three or four rows back, and while the ceremony was going on was doing personal work with a general, who, when he left, said,

"When are you going to let me have a New Testament?"

The colonel did not have one with him, but said,

"I will bring you one just as soon as I can—in a day or two."

Two days later we had the joy of putting the Word of God in the hands of that general.

In Church Circles

Now I wish you to see what God is doing in the church circles. The Presbyterian and the Methodist Churches are self-supporting and self-propagating, and this responsibility, assumed within the last few years, has deepened their spiritual life. We missionaries are working there under the direction of the Mexicans and it is a very happy relationship. In some parts there is a marked growth in the Church. In Yucatan, where the Church is mainly Maya Indians, since 1931 there have been twenty-nine new groups formed, and the total of that Indian Church now amounts to over four thousand souls.

I would have you see how the gospel came to a village on the west coast of Mexico. One of the missionaries, Mr. Ackerman, visited this village with a Mexican pastor. They were going to visit just one family of believers, but while there, the president of the Agrarian Association asked them to give a conference. Ackerman said he would be glad to do it, and that night he found the town square filled with men. From the light of pine torches they carried, he noticed that most of them were armed with rifles, revolvers or machetes. The Agrarian president said,

"We are at your orders now, Señor, but I cannot guarantee your safety if you mention the name of God or speak of religion."

Mr. Ackerman replied, "We can't do anything then."

Then the pastor spoke up. "You preach. I'll pray."

So Mr. Ackerman started and very tactfully led them along. At first when he mentioned the name of Christ, they surged forward menacingly, but dropped back again. But as he continued the message gripped them. He spoke for one hour, and then said,

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"Do you want me to go on?"

"Yes," they said, "we want to hear more."

He preached an hour and a quarter, and then exhausted by the strain he turned it over to the Mexican pastor who spoke for fifteen minutes. Then he said,

"Do you want us to come back again?"

Some shots were fired into the air and some cried, "No!" but the great majority shouted, "Yes!"

Today there is a good congregation in that village.

A Secret Disciple

I want you to see how the gospel reached a humble home near Acapulco. We had gone to the coast visiting the army outposts, and camped one night on the sand by the seashore. One of the party, when praying for the work, forgot that the canvas sides of the trailer were not sound proof, and prayed in a loud voice.

The next morning we saw an old woman hanging around and realized that she wished to speak to us. She told us a pathetic story of secret discipleship, of how she had heard the gospel years ago but had been afraid to confess Christ. When sickness came to her, she promised the Lord that if He would raise her up, she would confess her faith. She was healed, and then told her husband, and instead of a beating came a blessing. She wanted to win her family, but did not know enough about the gospel to explain it to them. Then she added,

"I heard one of you *rezar* (read prayer) last night and thought you could tell them."

"Bring them down to see us," I said.

So she brought them that night—all of them, eight in number. We sat on the seashore and spread a chart before them and told them the way of salvation. There was a great full moon; it was as light as day. All was silent but the roar of the breakers on the distant reef and the rustle of the fronds of the palm trees nearby. Above these rose the quiet voice of my

companion as he told them of the Way of Life.

Time fled by. Then he pressed home the question,

"What are you going to do with Christ?"

One after another accepted. How it did rejoice our hearts. But they would not go. They said,

"Won't you sing some hymns?"

So we sang some hymns, and then after a few hymns we had prayer. The old woman led in prayer, and one or two of these new babes in Christ voiced faltering prayers to God.

A month ago I was in that same place and the people came down to welcome me. This time I had Mrs. Taylor and the children with me. Every day we gathered them for prayer and explained to them the truth of God.

Then the day came to go, and as we were leaving this dear soul said to me,

"Oh, señor, I can't tell you how much we thank you. We wanted to get into Acapulco to buy something for your children, but we haven't been able to do it. Won't you take this fifty centavos, and as you go through the town buy some of those polished shells?"

I knew that she did not have much more than four or five pesos, and here she was giving me half a peso!

"I can't take that money, hermana," I answered.

"Oh, señor," she replied, "do take it because you have brought to us the knowledge of Christ."

As she looked up to me her eyes were full of tears and I could not keep back the tears from my eyes.

Eighteen Million Precious Souls

And yet, dear Christian friends, if you will just multiply that dear soul by eighteen million, you will have Mexico, every one as precious in God's sight, every one a soul for whom Christ died.

Tonight I am here to plead for prayer for Mexico. Won't you hold up Mexico before God? Is the gospel light going to continue to shine in Mexico? Is there going to be a greater opportunity for preaching the gospel, or will the doors close? It depends upon whether the Christian friends here at home are going to pray.

As I am speaking here, there are missionaries in Mexico asking that God will give us at least one hundred intercessors for Mexico from this great audience.

Will you pray for Mexico?

MY PROFESSION OF FAITH

I know nothing of a Christ who is presented to us in a human book containing errors, but know only a Christ presented in a divine Book, the Bible, which is true from beginning to end. I know nothing of a Christ who possibly was and possibly was not born of a virgin, but know only a Christ who was truly conceived by the Holy Ghost and born of the Virgin Mary. I know nothing of a Christ who possibly did and possibly did not work miracles, but know only a Christ who said to the winds and the waves, with the sovereign voice of the Maker and Ruler of all nature, "Peace, be still." I know nothing of a Christ who possibly did and possibly did not come out of the tomb on the first Easter morning, but know only a Christ who triumphed over sin and the grave and is living now in His glorified body until He shall come again and I shall see Him with my very eyes. I know nothing of a Christ who possibly did and possibly did not die as my substitute on the cross, but know only a Christ who took upon Himself the just punishment of my sins and died there in my stead to make me right with the holy God.—Professor J. Gresham Machen, D.D., at the First Presbyterian Church, Pittsburgh, Pa., March 17, 1935.

In Memory of Elisabeth Alden Scott Stam of the China Inland Mission, Publicly Murdered by Chinese "Reds" in Anhwei Province, at Miao Sheo December 8, 1934

American Presbyterian Mission

Tsinan (East Suburb) North China

Dear Dr. Gray: January 1, 1935

A blessed New Year in the Lord to you! May your soul prosper in our especial prayer for you. As for ourselves, a portion of our steady comfort and inspiration to give God even the inmost motive (as did Betty and John), inheres in a deeper realization of your sympathy, born of Christian love; also, in many Scripture promises that have been given us, not least Romans 8:28.

On December 16, 1934, a fitting memorial service in the Chinese language was held at our station church. It was conducted by tried pastor friends of many years' standing, and with whom, as good soldiers of the Lord Jesus, we have endured some hardships—leaders of our Presbytery in annual session here.

Service of Triumph

On the eighteenth another service was held at our home, in thanksgiving to God for our two shining ones and their testimony, faithful and true, to the power and the love of God, even in facing martyrdom.

This meeting was attended by our missionary friends, consular officials, and Chinese friends speaking English. There was singing of the grand old hymns, "For All the Saints Who from Their Labors Rest, Alleluia," "My Times Are in Thy Hands," and "Must Jesus Bear the Cross Alone?" Dr. Gordon King (who played their wedding march) fittingly presided at the piano on this occasion, celebrating their translation.

The service was conducted by the Rev. R. A. Torrey, Jr., dearly loved friend of Betty and John, who performed their mar-

riage ceremony, October 25, 1933. Of the service, a spiritually discerning layman writes: "A marvelous and beautiful story perfectly told. With quiet reality it brought me into God's very presence. Wonderful to join . . . in such whole-hearted thanksgiving to Him whose mercy endureth forever. Their death is in truth a sharing of the Cross of Christ,—the same love over against the same evil, and not overcome, but victorious!"

"Ghastliness and Glory"

Additional details reveal both the ghastliness and the glory of the martyrdom—the glory far outweighing the ghastliness. The Red army forced the dwellers of Miao Sheo to look upon the decapitation of Betty and John. The unspeakable callousness of men, misguided and imbruted by militarism,

May, 1935

tic, and terroristic, and God-hating communism learned from their Soviet tutors, was outweighed by the gentle, firm witness of their victims. The taunting and the gloating was met by the calm and radiant strength vouchsafed of the conquering Christ. Though led as sheep to the slaughter, yet were they the spiritual masters of the situation.

The whole affair was a Christian triumph—a triumph of the knees. First, the unknown man, released prisoner, *kneeling* to plead for the babe, and securing her immunity from violence, by being himself, as her substitute, hacked to death; and thereby once more proving, "Greater love hath no man than this, that a man lay down his life for his friend."

Praying for Their Murderers

The one Christian man of the town *kneeling* to plead for the life of Betty and John; and because of his act, being led away to torture and unmentionable death; but again refuting the Devil's lie concerning Job: "Doth a man serve God for naught? All that a man hath will he give for his skin."

Betty and John, Stephen-like, *kneeling* to pray for their cruel, blood-thirsty captors and soon-to-be murderers; John slain first and before Betty's eyes. But God has made the wrath of men to praise Him.

Both were done to death with snarling fury and in savage contempt. Thus forsooth were the lives of two "foreign devils" snuffed out, ignominiously (to all appearance) and in an unknown corner where their witness could never count. Nevertheless, their victory in Christ has been flashed to all the world; and the mightiest of all challenges flung forth by them to those with youth, health, education, and



Betty with her father and mother,
Mr. and Mrs. Charles E. Scott

the love of Christ in their souls—"Come and suffer for the Name."

More Than Conquerors

They, by their faith, were the conquerors. Undaunted in Him, they lived the truth: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." And being dead they speak to multitudes.

Afraid? Of what?
To do by death what life could not—
Baptize with blood a stony plot,
Till souls shall blossom from the spot?
Afraid of that?

No! Thank God, no!

"Truth forever on the scaffold?
Wrong forever on the throne?
No! God standeth in the shadow,
Keeping watch above His own."

The final phrase of John's noble letter, of December 6, penned after their seizure, was, "But as for us, whether by life or by death that Christ may be magnified" (Phil. 1:20). Perhaps the spirit of the young couple is nowhere more adequately expressed than in Betty's

A Song of Sending

(Tune "O, Wert Thou in the Cauld Blast"—Burns)

When Christ the Saviour lived on earth,
Long, long ago, long years ago,
He bade us tell to all the world,
"God loves you so! He loves you so!"
He gave command to heal the sick
From sin-wrought woe, all sin-wrought woe;
He said to cleanse the leper, too,
As white as snow, yes, white as snow.
Lord Jesus, Thou are waiting still;
We hear Thee call, so clearly call:
"Who loves Me, forth! and follow Me!
Though weak and small, so weak and small,
In God's own Spirit shall he go,
He shall not fall, no, never fall;
That man I need to move the world,
Who gives Me all, to Me his all."

See, all the careless multitudes
Are passing by, now passing by.
The world is sick with sin and woe;
All men must die, some day must die.
The time set for our Lord's return
Is drawing nigh, draws ever nigh.
Send us in all Thy cleansing power—
Lord, here am I! Here, Lord, am I!
(Dedicated to "Pat" O'Brien) June, 1929
Elizabeth Alden Scott
Moody Bible Institute

Note: This was set to music, and sung over the radio from Chicago, as a surprise to Betty.

Yours in His faithfulness, love, and sustaining power,

CLARA and CHARLES ERNEST SCOTT

Does God Mean What He Says?

By S. L. Whitten, Chicago, Ill.

WE are living in a day of skepticism and unbelief. Not necessarily unbelief in the existence of God, but unbelief in His ability and willingness to meet every need of the human heart in this "enlightened age." This skepticism has become so wide spread that very few people can be found today with a simple childlike faith in God, who go to Him with every problem however great or small, with the calm assurance that He and He alone has the solution to their problems. The indifference of the average person on this score is appalling.

The one condition that governs all prayer is faith, that is, a firm belief in God. In order to have this faith we must know that God honors His promises. We must be able to say with the apostle Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." We can prove that God does fulfill His promises, that He does mean what He says, by the fulfillment of His promises in the past.

It is not the purpose of this article to enter into a discussion with the infidel or

the agnostic, but rather to stir up the believer who has lapsed into a state of indifference towards the promises that are his, to realize the vast wealth which he has failed to appropriate as his own.

Let us notice some of the promises which God has made in the past and how wonderfully they have been carried out:

1. God meant what He said when He commanded Adam not to eat of the forbidden fruit (Gen. 2:16, 17). But Satan persuaded Eve to doubt that God meant what He said, yet as soon as she put the proposition to a test she found that it was Satan and not God, who was the liar. Now the apostle Paul, says to us,

"I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:3).

If a child is to enjoy the blessing of his father he must be obedient. I heard a preacher say that the cure for failure in the prayer life is self-examination. Sin breaks the connection between God and man. Therefore it is important that we realize that God means what He says when He sets forth a law, as He does when He

makes a promise, and in order to enjoy the benefits of His promises we must obey His commands.

2. God meant what He said when He promised to provide a Redeemer for fallen humanity. Immediately God began to work out His plan with this end in mind, and eventually brought it to pass precisely as He had promised in the beginning. Although approximately four thousand years elapsed between the giving of the promise and its fulfillment, yet in the fullness of time it was accomplished. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

3. God meant what He said when He made a covenant with Noah.

a. He promised Noah that He would never again destroy the earth by water (Gen. 8:21).

b. He promised that the seasons should never cease (Gen. 8:22).

c. He established human government upon the earth (Gen. 9:1-6).

All of these have been carried out to the

Moody Bible Institute Monthly

letter down to the present time.

4. God meant what He said when He made a covenant with Abraham.

a. He promised to make of Abraham a great nation.

This promise was fulfilled in three ways:
(1) Natural descendants (Gen. 13:16; John 8:37).

(2) Spiritual descendants (John 8:39; Gal. 3:6, 7, 29; Rom. 4:16-17; 9:7-8).

(3) The descendants of Ishmael (Gen. 17:18-20).

b. He promised to bless him.

This promise was fulfilled in two ways:

(1) Temporally (Gen. 13:14, 15, 17; 15:18; 24:34, 35).

(2) Spiritually (Gen. 15:6; John 8:56).

c. He promised to make his name great.

d. He promised that he should be a blessing (Gal. 3:13, 14).

e. He promised to bless those that blessed him.

f. He promised to curse those that cursed him (Deut. 30:7; Isa. 14:1-2; Joel

3:1-8; Micah 5:7-9; Hag. 2:22; Zech. 14:1-3; Matt. 25:40-45).

He promised a blessing to the whole human race through him (Gal. 3:16; John 8:56-58).

All that we know about God has come down to us through the Hebrew race. All of the writers of the Scriptures were Jews. Jesus Himself was a Jew of the seed of Abraham.

5. God meant what He said when He promised Abraham a son in his old age.

This was a promise which required faith to accept, because it was in direct opposition to the laws of nature. Yet this promise together with its fulfillment should teach us that God is not limited by the laws of nature.

This is the one truth concerning prayer which we as twentieth century Christians fail to grasp. We are sometimes willing to trust God for the things which are reasonable and which appear to be possible from a human standpoint, but when it comes to

trusting God for the impossible, we just quit praying and say "it's no use," and the result is the lack of testimony and spiritual growth among believers.

6. Our Lord and Saviour Jesus Christ meant what He said when He declared, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." There are multiplied thousands in the world today who can testify to the faithfulness of Jesus in the fulfillment of this promise. No one can be found who can truthfully say that they have fulfilled the conditions without having the promise fulfilled.

No infidel, skeptic, or agnostic has ever dared to attempt to produce a witness to discredit this promise. While they have verbally attacked it, yet they have not been able to substantiate their denials with actual proof of it ever having failed. Yet on the other hand, the proof in favor of it is so abundant as to convince anyone who is open-minded.

Liquor, America's Great Foe

By Daisy E. Smith, Osceola, Iowa

THE year 1934 is the sixtieth anniversary of the battle against saloons, fought by a band of praying women, the Crusaders, the charter members of our great temperance organization, the W.C.T.U.

The prayers of the W.C.T.U. helped to put the Eighteenth Amendment into the Constitution. It took some hard fighting to get rid of those old-time saloons, and today it is going to take much praying and earnest work to fight the new kind of saloons. It is just as vile as the old, but Satan is dressing it up in an attractive dress to deceive. America is worshipping the almighty dollar, the revenue from liquor, instead of the Almighty God. They have forgotten the Ten Commandments.

Saloon Slavery

In the book of Isaiah are these words, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their

transgressions." We surely need the gospel trumpet to sound from coast-to-coast in our own land, that was once freed from negro slavery, but is now under a worse bondage, for liquor makes men a slave to Satan.

Does God want any earthly government run by men who want to put the bottle to their neighbors' lips? God says, "Woe to the man that putteth the bottle to his neighbors' lips." David, in Psalm 94 says, "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" Is our nation getting so degraded as to destroy men's souls with liquor in order to satisfy the greed for money?

God is no respecter of nations. He said, "The wicked shall be turned into hell, and all nations that forget God." The Lord has been very merciful to our nation, but persistence in sin will eventually bring down His wrath.

As long as Israel followed the Ark of

the Covenant they were safe, but those who returned to idols were lost. Nations attempting to fight in their own strength are going to fail, for without God we can do nothing.

Men may put false constructions upon the Bible, but they cannot change it. Satan would love to get rid of the Bible, but God is on the throne.

A Coiling Snake

The liquor traffic is like a coiling snake getting ready to send its poisonous fangs into the heart of our nation. Liquor means corrupted youth, increase of crime, and sorrow, and lost souls in eternity. Awake, ye Christians, to your duty!

The motto on our W.C.T.U. Champion says, "We will not quit until the liquor traffic quits."

Let us send a huge petition up to the throne of grace asking our God to overthrow the enemy of America.

Why I Do Not Dance

By Rev. A. E. Thurston, Gowanda, N. Y.

SO MANY times I have had people say to me, "Pastor, why is it that you object so strenuously to dancing?" I don't dance, is my reply, because I am convinced that for me to do so would be a sin. I would not say that every one who dances is sinning, but if people saw it as I do, then they would be sinning.

Then I hear the usual argument for the dance, and especially that one about teaching my children to dance where I can watch them, and it is better to let them

dance with my approval than have them sneak away to dance. Well, I just cannot see it. I believe the dance very dangerous, and therefore I shall never give my consent to a child of mine doing it. It is so dangerous to the morals of the child that I must refuse even if the child does sneak away. I will be no partner to it. If I permitted a child to play with a loaded revolver because he cried for it, I would be guilty of that child's death if it shot itself. So with the dance. If the child was ruined by its sin I would feel myself guilty.

1. I do not dance because of the words, "Am I my brother's keeper?" I must answer that in the affirmative. And the words, "If meat make my brother to offend I will eat no meat as long as the world stands." I believe that as a Christian I am an example. People watch, and some one weaker than I might say, "Well, if you can dance, so can I." I would always feel that I was to blame in such a case.

2. I do not dance because of the way the world looks upon it. Worldly people know the dance as theirs, and they question every

Christian that dances. They class dancing Christians as hypocrites. Speaking to two different men at different times about their relation to Christ and His Church, both told me that they could not confess Christ and unite with the Church, because they liked to dance and they knew no Christian had a right to dance. I am not saying that their judgment was right, but that their statements represent the feeling of people in the world. If worldly people feel that Christians ought not to dance as it lowers the Christian ideal, then I will not dance.

3. I do not dance because of its harmful effects. One year I ran a comparison with a man who said that more people went wrong in other things than dancing. But in that year it was discovered that more people were killed because of jealousies aroused over dancing than were killed in football. If it only killed the physical body that would not be so bad, but when body and soul are killed, it is terrible.

4. I do not dance because when a group of young people in my church were discussing the question, "Would Jesus dance?" one young girl who danced said, "Not if I know Jesus and the dance!" I am sure that she knew the dance. That statement

For Mother's Day

By Anna Nelson Reed, Milwaukee, Wis.

Tell her I love her and shall always love her,
Because I think she'll like to hear it . . . e'en
Where living waters flow the banks between,
Covered with pastures green.

But do not let her know that loneliness,
Like a stern jailer, will not set me free;
I want her to be happy . . . Could she be
If she knew this of me?

When this earth life is over, and we meet
Once more, why then, perhaps, I'll tell her how
Bitter I found it in that grief to bow—
Not now, dear Lord . . . not now!

worse. Few of our young people now would consider that they were having a good time if they were asked to dance the square dance or the minuet. All must admit that the dance of today is worse than it was in the days of the so-called narrow, bigoted Christians. Experience has proved their fears well grounded.

To sum it up, I do not dance, because I feel that I am my brother's keeper; because the world claims it as its own and I am taught not to love the things of the world; because it has harmful effects; because the best judgment of young people who do is, "Not if I know Jesus and the dance," and because the experience of the past has shown that worldly things wax worse and worse.

I may be called narrow and bigoted, but that is my belief, and upon it I stand. And I am willing to be judged by it at the judgment day. If I am wrong, I only lose a little of what the world calls pleasure. If I am right, I shall feel joy that in the judgment no one can point the finger of condemnation at me and say, "I would have been saved had he lived as a Christian should have lived."

convinced me that she perhaps knew Jesus, too.

5. I do not dance because the judgment of the past as to its worldly and lowering possibilities, have proved true. The Christians of other days who opposed the square dance and the stately minuet were called narrow-minded, bigoted people. They feared it would lead to something far

Archæology—"Clearing the Ground"

This article is part of Chapter 1 of *New Bible Evidence*, by Sir Charles Marston, F.S. A., published and quoted from by permission of Fleming H. Revell Company, New York.—Editors.

IT was a generation or so after the critics had commenced their work that men began to dig into the mounds of ancient ruins in Bible lands in order to learn about their past history. Thus archaeology asserted itself and began to unravel the evidence that relics of Bible civilization had to tell of their own times.

There is no longer any doubt that the races who inhabited the Euphrates Valley, Syria, Palestine, and Egypt in ancient times possessed a much higher culture than has been postulated for them by Bible critics. For example, we now know that the art of writing in cuneiform on clay tablets was in general use long before the days of Abraham; and discoveries carry even alphabetical script back to before the days of Moses.

Our next specific example of fundamental blundering over the Old Testament is due to the attempt of commentators to apply the theory of evolution to religion. . . . The following is an example from the works of distinguished and well known contemporary writers:

"We have seen that religious belief in its gradual development among early races passed through the steps of Animism and Polytheism. Since this is

recognized as a universal rule among all peoples whose religion develops sufficiently, we may assume that the He-

brews or their forbears were no exception."

The evidence of archæology proves that the original religion of the early races was actually Monotheism, or something very like it, while so far as the Hebrews are concerned or their forbears, the Semites, it is not necessary to assume anything because the ancient cuneiform writing testifies to the fact that Monotheism was their original religion.

A further example of fundamental mistakes in certain Bible commentaries crops out in connection with the date of the exodus. On conclusive evidence it has now been assumed that the exodus took place in the reign of a Pharaoh named Merneptah, about 1220 B.C. And because there was evidence from Egyptian records that the tribe of Asher was in its proper place in Palestine as early as 1300 B.C., elaborate theories have been evolved that most of the twelve tribes of Israel never went down into Egypt at all!

One would have thought that critics might have sensed the fact that the presence of Asher in Palestine as early as 1300 B.C. presupposed an earlier date for the exodus. Such an assumption was of a simpler character than to discredit the ancient narrative. But Bible commenta-



Thotmes III, the Pharaoh of the Oppression (1501-1447 BC) and the greatest Conqueror in Egyptian History.

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tors as a rule, display little respect for the Old Testament when it stands in the way of their conjectures. Convincing evidence will be advanced in these pages to prove that the exodus occurred about 1440 B.C., or fully 220 years earlier than the generally accepted date. There accordingly seems every reason why Asher should have been in Palestine before the year 1300 B.C.

Again. The views of authorities on the Old Testament have been deflected by the speculations of German critics on the length of rule over Egypt of the hyksos or shepherd kings. Instead of accepting the statements of the Egyptian historian, Manetho, that this race ruled over Egypt for over five centuries, the modern German critic has reduced this period to one century. But Sir Flinders Petrie, who has spent years in excavating hyksos sites, has come to the conclusion that the reign of the shepherd kings lasted for an even longer period than is specified by Manetho.

Then critical works on the Bible are full of allusions to "Canaanite" civilization, and some German critics have thrown the genealogy of Abraham in Genesis 11 to the winds, and boldly affirmed that he was a Canaanite! But archaeological evidence proves that the Canaanites and Amorites owed their civilization to descendants of Shem like Abraham, who conquered and occupied Syria and Palestine seven centuries before his time, while they were in turn followed by their relatives, the hyksos or shepherd kings. Sir Flinders Petrie's excavations of Gaza have revealed evidence of Semitic occupation from 3000 B.C. to 1500 B.C. Evidence will be advanced also for the residence around the Dead Sea, before Abraham's time, of Arabs who were also a branch of this Semitic race. No doubt, during the long occupation of both Syria and Palestine, the Semites intermarried and became absorbed into the Canaanites and the Amorites. But to assume that the civilization of the latter was the original one in the face of recent evidence, is no longer admissible. Therefore, the alternative of following the guidance of critics and commentators, in the light of recent knowledge, can but bewilder the issue and lead us all astray. Yet the mass of people are not aware of this fact, and

the erroneous belief that scholars and scientists knew all there was to be known about the Old Testament has had a blighting effect upon Christianity.

The author's share in the excavations of the hill of Ophel outside modern Jerusalem brought him into contact with Professor Garstang, director of antiquities to the Palestine Government. He was in charge of the excavations at Jericho, and his expert knowledge and painstaking ability, coupled with the devoted service of his wife, deserve the widest and fullest recognition. His name should go down to posterity for having discovered the correct chronology of the Old Testament from the exodus onward, and for the evidence he has found which suggests that the narrative of the taking of Jericho was written by contemporaries.

Nature Series

By John Harvey Furbay

**A SNAKE CAN
SWALLOW OBJECTS
LARGER THAN
ITS HEAD**



It would be impossible for us to swallow an object larger than our heads, because we could not open our mouths far enough. But a snake is not limited by the size of its jaws. The jaws are disarticulated, and can spread far apart, so that large objects can be taken in. Small snakes often devour large hen eggs several times the size of their heads. After the eggs are swallowed, a quick movement of the snake crushes the shell of the egg. Large snakes have been known to devour pigs, calves and deer.

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Greek Word Studies

By Kenneth S. Wuest

"And he himself gave the apostles and the prophets and the evangelists and the pastors, *who* also *are* teachers, for the equipping of the saints, for the work of ministering, for the edifying of the body of Christ" (Eph. 4:11, 12). The intensive use of *autos* (autos) with the verb, emphasizes the fact that these gifted men are the personal gift of our Lord to His Church, which is His body. The words "who" and "are" are in italics because there are no separate words for them in the Greek, but are in this case rightfully supplied to give the truth which the construction in the original brings out. The rule is as follows: "When the copulative *kal* connects two nouns in the same case, if the article *ho*, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i.e., it denotes a farther description of the first-named person." The words for "pastors" and "teachers" are in this construction, and therefore do not refer to separate individuals but to one. The two gifts, that of shepherding the flock and that of teaching, are bestowed here upon one person. The word for "pastor," *ποιμήν* (*poimēn*), is the Greek for a "shepherd." It is used in John 21:16 when our Lord tells Peter to feed His sheep. Thus the shepherd of God's flock should feed the sheep by a didactic ministry, *teaching* them the rich deep truths of the Word. The pastor should be a man of *one book*, the Bible. This he should know if he does not know anything else. The purpose of his teaching is to *equip* the saints in his church so that *they* might do the work of ministering in the Word to the unsaved, to lead them to a saving knowledge of our Lord, and to their fellow saints, so that they might be edified. Thus the body of Christ is built up, for that is what the word *οικοδομή* (*oikodomē*) means, "edifying" being the translation of this word in the A.V. The pastor in God's plan is a *specialist*. Each saint in the local church is in the same plan of God to do his part in ministering the Word to others. The pastor is to be the leader and the teacher. The word translated "perfect" is *καταρτίσω* (*katartizō*), which means "to equip." The three prepositions translated "for" are *πρός* (*pros*), which comes first, and *εἰς* (*eis*), which occurs twice. They speak of purpose in the first case and of result in the latter two. A paraphrase of these two verses are as follows: "And he himself gave the apostles and the prophets and the evangelists and the pastors, who are also teachers, in order that the saints might be equipped to do the work of ministering, to the end that the body of Christ might be built up." This is God's plan for a pastor's ministry. Are you following it?

If God Be Willing!

By Robert Crumby, Los Angeles, Calif.

Say, "If God be willing"—
Never say, "I will!"

Leave with Him the future:
He will guide you still.

Life is but a vapor
Vanishing away;
Why, then, fear the morrow?
Trust His love today!

Trust His grace and wisdom,
Trust His saving power;
Trust Him in the sunshine,
And the trying hour.

Leave with Him the future;
He will guide you still:
Say, "If God be willing"—
Never say, "I will!"

Missionary Department

William H. Hockman

WHO IS YOUR REPRESENTATIVE ON THE FOREIGN MISSION FIELD

Discriminating supporters of foreign missions are wanting assurance that the missionary whom they help to maintain is really preaching the gospel of our Lord Jesus Christ. And quite properly too, for that person out there in Africa or China is in a very real sense their substitute. In looking about for missionary channels that are above suspicion, an increasing number of people are turning their eyes to the Moody Bible Institute, seeking advice or counsel, or desiring to get linked up with some of the Institute graduates on the foreign field. The important ministry rendered by "Moody" men and women here in the homeland in these days of apostasy is commonly recognized as one of the greatest bulwarks of the faith. There is a general impression that a corresponding ministry is being rendered on the foreign field—though that sphere of service is so far away that impressions are somewhat vague.

That the influence of the Moody Bible Institute in the world-wide field is by no means a negligible quantity may be judged from the fact that no less than 1,850 of its students have gone out as missionaries into every corner of the earth. The Institute has developed a course in missionary training that is widely recognized as being some-

thing unique in the annals of foreign missions, and which is attracting young men and women from all sections of the Christian Church, all over the world.

How Do They Go Out?

The inquiry comes repeatedly from many directions, "How do these young missionaries go out, and how are they supported?"

First, it should be explained that the Moody Bible Institute does not act in the capacity of a missionary society in sending out or supporting missionaries. Its graduates go out in connection with the existing missionary agencies—denominational boards, undenominational or faith societies, or independent groups. In former years large numbers went out with the denominational boards, but with the rising tide of Modernism there has been a growing discrimination against persons of the orthodox type, until now some of the boards frankly refuse to send out candidates known to be staunchly fundamental. A most surprising story could be told of the experiences of Moody graduates who have applied to denominational boards whose candidate committees are dominated by modernists. In some cases suave and genteel diplomacy has manipulated the situation, but on other occasions they have been quite frankly and bluntly told that no fundamentalists were desired.

So it has come about that the majority of young missionaries from the Institute are

going out in connection with the independent or faith societies. And it should be stated that "faith" in this connection is no mere empty expression. These young people know full well what it means to wait upon the Lord for the supply of that which is necessary for their passage to the mission fields and their material support out there while they make Christ known.

Here is Your Opportunity

The missionary societies do not have any accumulated surpluses in the bank waiting in readiness for sending out new workers as soon as they apply. Each case is a fresh venture in the glorious experience of faith on the part of both society and candidate. In some instances the special provision is forthcoming very shortly, but in other cases candidates have a testing of faith extending over many weeks or months. Recently a young lady of exceptional fitness had the joy of sailing for India after waiting with undaunted expectancy for nearly six years.

Servant of the Lord, you who are looking for a way to invest your missionary gift so as to be assured of it accomplishing the right end, your attention will be challenged by the splendid well trained group of young men and women coming forth from the Missionary Course of the Moody Bible Institute, ready to go to the ends of the earth with the gospel of God's grace. The question as to *where* to find missionaries sound and true is easily answered. To have a share in sending out and supporting such workers as these is a privilege that may well be coveted by all who long to see the speedy carrying out of our Lord's great commission. Contacts with desirable missionary agencies may easily be made by addressing the Missionary office of the Institute.



THE MOODY BIBLE INSTITUTE IN THE FOREIGN MISSION FIELD

From the Moody Bible Institute trained men and women go out to preach the gospel into literally "all the world." During forty years 1,850 workers have gone out in connection with 65 different societies, of whom more than 1,300 are at present engaged in active service abroad. Twelve have won a martyr's crown.

PIONEERING IN CHINESE TURKESTAN

Our readers will recall quotations from letters received from Otto F. Schoerner, (M.B.I. 1931) who is a member of a little band of pioneers working in remote Turkestan, in connection with the China Inland Mission. The party reached their field some four years ago by traveling in two motor trucks across Mongolia, after many thrills and spills, and some most remarkable experiences of divine care. Their field is wedged in between China, Tibet and Russia, with fanatical Mohammedans in abundance, and has been like a boiling pot for the past several years. In the following paragraphs Mr. Schoerner tells of some reconnoitering done in the mountains to the east of Kucheng where they are now located:

"We had long desired to visit these mountains that look so inviting from the distance, to see something of the Qazaqs, Nogais and Turkis living in these high valleys. Our first day's journey led through a long stretch of deserted Gobi country. Not a soul was to be seen, except for a few travelers, until we reached the end of the stage at Lao Kitai, a little town that is slowly coming to life again after the troubles and destruction of last year. Only a few families are eking out an existence there at present. The inn in which we stayed that night is almost beyond description—no doors, no windows, broken down beds, with filth and dirt everywhere.

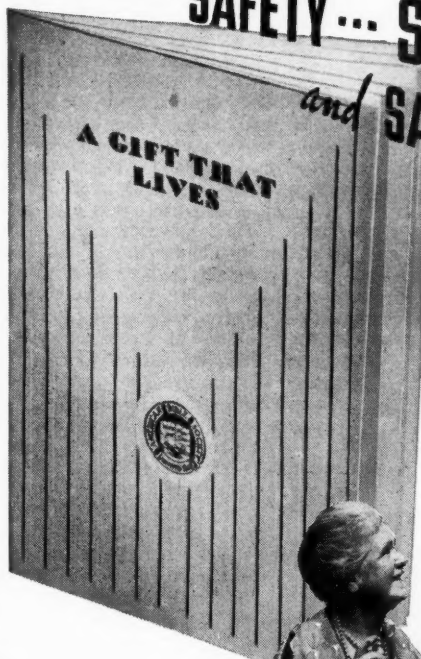
A Cordial Welcome

"It was most delightful and refreshing to come into the lovely foothill country after living for months with the drab scenery of the dusty Gobi plains about us. After meeting certain young fellows who were to escort us further on our way, we left our cart and carter behind, and traveled by horse. We came in among the wooded hills and fir-covered mountains, with large flocks and herds of sheep, cattle, and horses grazing on their slopes, crawling up to almost impossible crags to get a few juicy bits of grass. Here and there we passed the felt tents of these nomads, with their fierce dogs keeping a watchful eye on intruding strangers. After about two and one-half hours of riding we finally reached the dwelling place of the people with whom we stayed for the next two nights. That first evening they killed a lamb in honor of the newly arrived guests. We fully enjoyed the tender meat, eaten with the fingers, and a bowl of broth afterwards. It was not far from midnight by the time we huddled together—thirteen in all—to get a well deserved rest. These mountain people live mostly on meat and milk, with its by-products. They could not quite understand why we did not relish their fermented mare's milk, but permitted us to indulge in fresh cows milk. We thoroughly enjoyed the quiet time of change and rest over that week-end. We also brought our climbing muscles into play again and had some grand views from the mountain tops overlooking the great plain extending many miles north and west.

Gospel Seed Sowing

"On our downward way we had planned to visit the Qazaq tents and distribute some Gospels in their own language to those who

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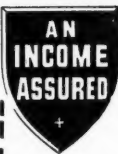
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could read. The Lord led us into these parts at a most opportune time, and we had the privilege of meeting many more than we could have seen by stopping at a few odd tents. The young son of one of their chiefs was being married that day, and we happened upon this joyful gathering of several hundred guests, and were invited to stay for a little while. Young and old in their brightest and most festive attire were here enjoying the feast of mutton and broth, and salted tea with milk and butter, and improving the opportunity for gossip and special games. We watched these young fellows at their sport and admired their excellent horsemanship. Then we were delighted to find quite a number who could read and who gladly took the portions of the Word of God we had brought with us. We were also called upon to take care of

a few medical cases. Altogether too soon we had to hurry on our downward way, but we left with the assurance in our hearts that there is an open door for us in those valleys to come back again some future time."

AWAY IN MONGOLIA

Stuart J. Gunzel (M.B.I. 1927), of the Scandinavian Alliance Mission, has been making marked progress in establishing himself as a witness to the Lord Jesus Christ in lonely Mongolia, where Buddhism has held the entire population in its unchallenged grip for generations. Portions of a recent letter published in the *Missionary Broadcaster*, will enable one to form something of a picture of life and service under those primitive rugged conditions.

"It was felt wise to attempt some work here at the capital, and so I determined to come and live here in two small Mongol tents and begin sowing the seed of the gospel. Contacts with the people are promoted by rendering simple treatment to many of the sick.

"It was late in the year when I arrived and rather cold, for in the tent a five gallon can of water would freeze solid over night. I now have the tents fixed up a little better, but it is still cold, and most of the potatoes which I brought with me were frozen. To add to this chilly reception, I was informed by one of the officials that the prince said we would not be allowed to preach the gospel here. Since that time, however, I have heard nothing more of it, but the people are very friendly and I have my tent filled with visitors most of the time.

A Buddhist Stronghold

"This place seems to be the center of Buddhism in inner Mongolia and the priests are very religious. Some time ago coal was found in the hills quite near where my tents are located, and the officials began to dig it out for use as fuel. About a week later the lamas (Buddhist priests) put a stop to that and forbade them mining any more coal. It seems that the ground here is regarded as holy, and they fear that the gods will become angry if coal should be removed. The government has to get its coal shipped all the way up from China at a very high price. So it is evident that the lamas have the upperhand and hold even the highest officials under their control.

"Large numbers of Mongols connected with the government come here for a period of some six months and then return, while others come. This should afford me, by the grace of God, an opportunity to get in touch with a great number of Mongols from all over the country and tell them about Jesus. This is also the meeting place of some of the large caravan roads of inner Mongolia. The motor road to Turkestan also goes through here. My nearest Protestant missionary is one hundred and fifteen miles away. No missionary has ever lived or preached here before."

FRESH PERPLEXITIES IN THE BELGIAN CONGO

That hindrances and difficulties are by no means diminishing on the foreign fields is evidenced by the new handicaps facing our friends of the Africa Inland Mission, as reported by S. Austin Paul. With the in-

coming of hundreds of new Roman Catholic missionaries, and a colonial government inclined to give them every favor and advantage, all our Protestant missions are experiencing curtailment of privileges and opportunities. It is a real call to prayer. Mr. Paul writes:

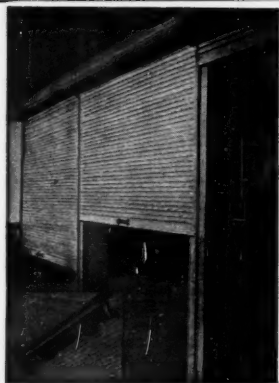
"The Belgian government heretofore has not officially opposed our work; but a recent letter from the Minister of Colonies asks that we cut down our work to only twelve stations. This would mean the closing of Aungba and about ten other stations. Also they have refused to grant a concession for our new station on Mt. Ruwenzori, which held such rich prospects, and another in the Dark Forest where Mr. Claudon Stauffacher had already started with the Pigmies. We believe that you can help very much by daily prayer concerning this matter, and also remembering our mission representative, who is proceeding to Belgium at once to confer with the government on this and other matters. We know that this is God's work. So pray that God will give wisdom and make everything work out according to His will. When the enemy comes in like a flood, the Spirit of the Lord raises up a banner against him.

"Here is another vital item for prayer. During January I went over to Aura, just across the line in Uganda, on a Mohammedan feast day, and learned to my great concern that the followers of the false prophet have increased from some 2,000 four years ago to 20,000 in the west Nile district alone. This is all taking place right here at our very doors, and making it most difficult for us. Natives touched with this religion become terribly bigoted and almost beyond reach with the gospel. Mohammedan propaganda is forbidden by law here in the Congo, nevertheless, they come across one by one, visiting relatives and on other pretexts, thus secretly and quietly carrying on their propaganda."

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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

MODERNISM'S DEADLY WORK

Here is a tribute to Modernism that we pass on for what it is worth. For many years now modernists have been undermining the foundations of Christian truth, doing their deadly work in the evangelical denominations of the country, with the result that numerous individuals, churches, and institutions of learning that were once beacon lights of truth, have departed from the faith. Atheism today looks upon Modernism as one of its allies. These words from the American Association for the Advancement of Atheism are a rebuke to an evangelism growing lukewarm and cold. "Higher criticism with the Church," says the last report of this association, "carrying on the work of Voltaire, Paine, and Ingersoll, in milder language, it is admitted, has made many Christians so ashamed of their creed that we now hear of that acme of absurdity, a 'creedless faith.' The modernists are now in control of all the larger Protestant denominations, and, working from the inside, discredit the basic teachings of Christianity in the name of Christianity." Was ever more pathetic commentary penned than this? Modernism allied with the forces of atheism, the one within the Church, the other without, but both working towards the same end—the destruction of the truth of God as it has been revealed in the Scriptures. One expects the attacks from without, but it must make angels weep when Christ is wounded again in the house of those who profess to be His friends.—*Evangelical Christian*.

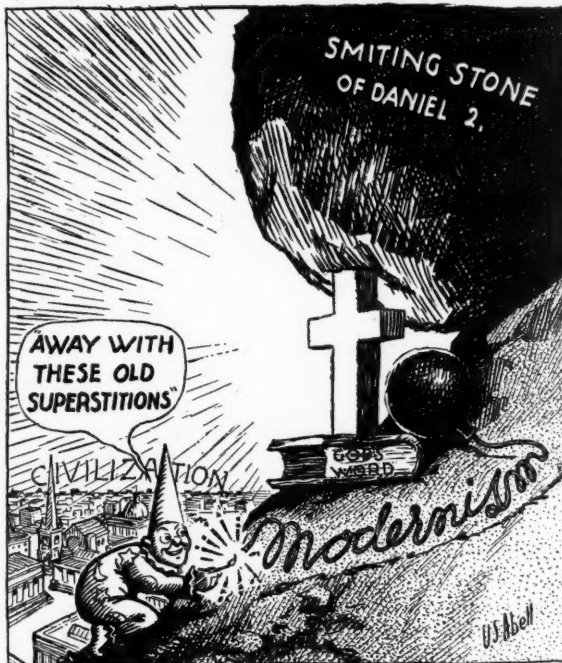
"THE ENTRANCE OF THY WORDS GIVETH LIGHT"

In view of the evidence proving that God's Word is the forerunner of revival, is it not a crying shame that so little stress is laid in these days upon the reverential study of it? Men and women who need light do not stop to analyze the electric bulb and debate whether or not it is the

true light, but they turn on the power and accept the benefit of the invention without question, satisfied with the results. Electric bulbs give light—why waste time trying to explain the mystery while we sit in darkness? And yet, that is exactly what men are doing with the Word of God. When the Scriptures are given free course they give light in the lives of men and women.

Critics are pulling the dear, old Book to pieces when they ought to be basking in the beneficial rays of light that it sheds on

MODERNISM'S DEADLY WORK



"Modernists attack atheism only to screen their own unbelief."—American Association for the Advance of Atheism.

the way. In church and Sunday School, too, many things are substituted for the study of Scripture, with the result that the minority are acquainted with the Bible as all Christian men ought to be. It is well to bear in mind that it is "the entrance" of the Word that giveth light. The Church needs to sign a new contract with God to use the power of His Word. It is the weapon of the Holy Spirit; it is the food for the Christian; it is light for all men, but only as we allow it to enter into our hearts and minds.

Professor C. T. Currelly, of the Royal Ontario Museum, declared to a group of Sunday School workers that "if we go on as we are doing, we shall lose the Bible. The loss of interest," he averred, "is pathetic. The people want the Bible, but they have asked for bread and received

stones here in Canada." These are searching words that ought to lead to a thorough-going investigation of the conditions, and a thorough-going cleaning out of the things that are being substituted for the Word in the program of the Church and Sunday School.—*Toronto Globe*.

WHICH SIDE?

Hearty co-operation with the people of God, in their attempts to break down irreligious and immoral influences, is the duty of all who would be reckoned as right-minded and right-hearted and right-lived. To fail to give sympathy and assistance here is wrong and cowardly. There should be harmony and heartiness among all who love truth and righteousness. Christ is ever calling people into earnest action and is saying today as He has ever been saying, "He that is not with me is against me."

Evil influences are actively at work. The enemies of righteousness do not hesitate to take the evil side. They do not need to be exhorted. Their minds and hearts are set in them to do evil. A stone needs no help in rolling downhill. There is no difficulty in knowing where to find Goliath. He is outspoken and defiant on the side against God.

It is time for all of God's people to let themselves be felt on the side of God. It is easy to be silent and let the battles for truth and God go by default.

Let us have done with this standing around as though we are indifferent. Let us be done with this cowardly allowing ourselves to be counted in with the enemies of God, as though the great thing in life is to be popular with such elements. We need to be aroused. It is well worth while to read the Bible entirely through once, so as to note how many exhortations there are given to us to be awake and alert and courageous and outspoken for God and His cause.—*The Presbyterian*.

COLD FEET

No victory comes to one who simply waits. Frozen assets are never thawed out by gloomy forebodings. The cheerleader cannot play the game, but he inspires others to do it. We will never thaw out our frozen assets by talking of better days in the past, but we may do it by talking of better days in the future. There is nothing in our present depression which may not be remedied by intelligence harnessed to courage. Nothing great was ever produced while looking for defeat. Defeatism is the supreme cause of defeat. No great things can be done without intolerable fatigue. Good times will not, like Topsy, "just grow up." We are more in danger of cold feet than frozen assets.

The reason that so many people are failures is that they cease to advance and are

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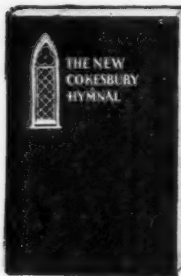
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left behind in the race of life. They are not inefficient; they are not candidates for "The Land of Nobodyism," they simply drifted upon it. They did not set failure before them as a goal; they simply floated upon it, because they had no set port to which they were steering.

Perseverance should characterize the Church at the present time. We have become discouraged. We are talking too much of defeatism. The past should prevent discouragement. Too many of us go along with our heads down until we find a grave and drop into it. No one questions but that the times are hard, but with Christ as a partner, defeat cannot come. No one who has Christ for an ally should ever strike sail to fear.

Instead of kicking about our present depression, we should get busy. Activity warms cold feet. You remember a character in recent fiction who said, "I go out into the woods and set and think, and sometimes, I just set." We all know Mr. and Mrs. Setter and all the little Setters. They are helping to prolong the depression. The Scripture says, "Be sober and hope unto the end." "He that overcometh and keepeth my word until the end, to him will I give power over the nations." "If any man draw back, my soul shall have no pleasure in him."—The United Presbyterian.

THE NEED OF HEAT

Recently we heard a man make the significant statement, "What the Church needs is heat." Immediately our mind reverted to a certain congregation of apostolic times which was seriously called to task by the Lord because it was "neither hot nor cold," and confronted by the threat that because it was neither hot nor cold the Lord would spew it out of His mouth. There is no doubt that the Church is always confronted by the supreme danger of becoming apathetic and of fulfilling its great evangelizing mission in a diffident and half-hearted manner. We are reminded of the actor who was asked by a minister to give his reason for the superior popularity of his profession over that of the ministry and who answered, "We speak fiction as if it were truth, and you speak truth as if it were fiction." There is a certain degree of truth in the actor's statement. Long familiarity with the truths of salvation have bred within us a spirit of matter-of-factness and spiritual indifference which is reflected both in the public messages of the preachers as well as in the life of the Christian people. —American Lutheran.

THE SIGNIFICANCE OF MOSES

We reject with scorn all those learned and labored myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential social, moral, and religious ordinances. We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally, and in identifying one of the greatest of human beings with the most decisive leap forward ever discernible in the human story. We may be sure that all these things happened just as they are set out according to Holy Writ. We may believe that they happened to people not so



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very different from ourselves, and that the impressions those people received were faithfully recorded and have been transmitted across the centuries with far more accuracy than many of the telegraphed accounts we read of the goings-on of today. In the words of a forgotten work of Mr. Gladstone, we rest with assurance upon "the impregnable rock of Holy Scripture."—Winston S. Churchill, in *Thoughts and Adventures*.

SUMMER SCHOOLS FOR RURAL MINISTERS

The office of the Home Missions Council, 105 East 22nd Street, New York, N.Y., has available its annual announcement of special schools for ministers in town and country churches to be held during 1935.

Thirty schools, seminars, institutes, short courses, etc., are listed. Eleven of these are for Negro pastors and are being held in various parts of the South. The schools listed are all conducted on an interdenominational basis.

Summer schools for town and country pastors have now been conducted for over twenty years. The courses offered are tested by long experience. The main purposes of the schools are: (1) To help pastors become acquainted with tested methods of country church work. (2) To assist them in getting an understanding of the trends and problems of modern country life. (3) To develop fellowship among ministers in town and country parishes. (4) To increase contacts between clergymen and agricultural leaders. A number of the schools announced are being held at agricultural colleges throughout the nation.—*Bulletin*.

THE WORK RELIEF MEASURE

Four billion, eight hundred million dollars is equal to more than \$4.00 a minute since the year A.D. 1. The Relief Appropriation Bill would make this amount available, through public works, for work relief. The A. F. of L., some senators and others would pay the community "prevailing wage" to all workers benefiting under the measure. The "prevailing wage" on public works has heretofore been the union wage, which is usually higher than the wage in private employment, especially in the building trades. That's one of the reasons building construction is at a standstill. Work relief is one thing, but when public works, financed by taxes, are made to compete with private employment, it is quite another. If \$4,800,000,000 of the people's money is spent for relief, it should be made to go as far as possible for relief and not as government competition with private employment, or as a means of enriching any class. The National Industrial Conference Board estimates that thirty hour weekly employment for 3,500,000 workers as contemplated by the measure would cost not \$4,800,000,000, but \$8,054,000,000.—Employer's Association of Chicago.

"MANY SHALL RUN TO AND FRO"

Attention is called to the numerous speed records established in recent weeks: 440.29 miles an hour in the air, Lieutenant Francesco Agello, Italian, smashed his own record on October 23.

The fastest long-distance flight ever known, the \$50,000 England-Melbourne air derby of 11,323 miles. Won by C. W. A. Scott and Campbell Black, English, on October 24, who flew the course in seventy hours, fifty-nine minutes, and fifty seconds, less than three days for nearly half way around the globe.

On October 25 the M-10001, Union Pacific streamlined train, made the fastest rail journey across the country ever known, traveling from Los Angeles to New York in fifty-six hours and fifty-five minutes, distance, 3,297 miles, on a fuel cost of \$80. This broke a record of twenty-eight years' standing by fifteen hours.

On November 4, Sir Charles Kingsford-Smith landed in Oakland, California, only fifty-four hours and forty-nine minutes (flying time) out of Brisbane, Australia.

Captain Eddie Rickenbacker on November 8, set a new transcontinental record for transport planes by flying from Los An-

geles to New York in twelve hours, three minutes, and fifty seconds.

The North German Lloyd liner "Bremen" docked in New York on her hundredth voyage and broke the North Atlantic record by crossing in four days, fourteen hours, and twenty-seven minutes.—*Religious Telescope*.

NATIONAL CONVENTION OF INDEPENDENT FUNDAMENTAL CHURCHES

The Sixth National Convention of the Independent Fundamental Churches of America will be held May 20-24, at the Cicero Bible Church, Cicero, Ill. Fundamental leaders and missionaries will address the various sessions, to be held morning, afternoon and evening. For further information write to the office of the Independent Fundamental Churches of America, 2230 S. 52nd Avenue, Cicero, Ill.—News letter



TEACHING THE OLD TIME RELIGION... TO RURAL YOUTH!

NOWHERE in this broad land is there greater need for spiritual training and leadership than among the folk who live in the remote "back-lands" . . . those rural sections far removed from the beaten paths of every day life . . . where boys and girls are being reared without Christian fellowship or guidance.

THE thousands of rural Sunday-schools which we have planted in these remote spots are working for the Master in a wonderful way . . . the Bible Conference is another development which has brought wondrous joy into the hearts of these neglected, under-privileged young people.

THE splendid group in the picture above were enrolled last year at Camp Jim, on Lake Hubert, in Minnesota. There is a growing need for such Bible Conferences as these, where God's Word is fully taught and honored . . . where the personal claims of Jesus Christ as Redeemer and Saviour are emphasized by a consecrated and devoted Christian leadership. In 1933 we held three Young People's Bible Conferences . . . ten were held in 1934. God willing, we hope to be able to hold twenty-five during the year 1935.

THE work has been made possible by the splendid moral and financial support of Christian men and women of all Denominations . . . and by the untiring efforts of our missionaries and their co-workers who drive miles upon miles over deep-rutted roads, stopping at hundreds of shacks and shanties to bring these boys and girls together for a week of spiritual training and religious companionship.

THOUSANDS of these boys and girls are looking forward to this Summer's gathering . . . awaiting the rallying call of our field missionaries. To brighten these neglected young lives is an inspiring privilege . . . will you share it with us?

I want to have a share in bringing such worth while happiness to under-privileged boys and girls and enclose \$.....

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Truth Illuminated

William Norton

GETTING BACK TO GOD

"People must get back to God," says Roger Babson, the great statistician. "For a long time it has been considered rather smart to be irreligious. Now people must get back to God. Above all, they should start praying. They seem to think that there is something about prayer that is not exactly red-blooded or two-fisted."

"When business worries me," says Mr. Babson, "I think of God. If someone has been unkind to me, I think of God. If I should come face to face with disaster, I should think of God."—*Boston Herald*.

THE PARDONING SAVIOUR

Two men entered a car while the train was being made up and took comfortable seats. They were asked by a grim-faced trainman to go forward, "What's the matter with this car, they inquired?" "Nothing," he grinned, "only t'aint coupled up to anything that will take you anywhere."

That is just the trouble with so many creeds, for the souls that would journey heavenward must make sure of the coupling. We must be attached by faith to the atoning Saviour who was lifted up for our sins.—D. L. Moody.

TRUE GREATNESS

Once there was a woman who did a big washing. She hung her clothes on a line. The line broke and all the wash came down. She did her washing over again and spread it on the grass to dry. A dog with muddy feet came along and walked all over the nice, clean, white clothes. The woman did not get angry nor lose her temper. She said: "Ain't it queer he didn't miss nothing?"

That was true greatness. But only people who do washings know it.—*Christian Union Herald*.

A PRAYER-HEARING GOD

The Irish evangelist, W. P. Nicholson, told of a woman who had bitterly said to him that she had no faith in prayer because her son had been killed in the war. The preacher asked her: "Are ye born again?" She answered: "I'm a Presbyterian, the same as yerself." "Niver bother about that," said he; "are ye saved, are ye a child of God?" "I don't know that I am," she confessed. "Well," said Mr. Nicholson, "let me tell you, ye're tuggin' at the wrong skirt. Why don't ye go to the Devil to answer your prayers?" "Hark to him, now," said she, "I niver heard talk like that afore." "Maybe no," said the evangelist, "but it's the truth. God listens to His ain bairns; and if ye're no one of them, how can ye expect Him to listen to ye?" She took it to heart and sought the way to the Father's arms.—*The Alliance Weekly*

A WORK FOR MEN

Men must finish angels' work. Peter could do more for Cornelius than the angel could. However poor a preacher, I can preach the gospel better than Gabriel can, because Gabriel cannot say, "I am a sinner saved by grace."—Arthur T. Pierson.

A TEACHER'S QUALIFICATIONS

The following are some of the requisites listed for pastoral success, but possibly they are just as necessary for teachers. "The strength of an ox, the tenacity of a bulldog, the daring of a lion, the industry of a beaver, the versatility of a chameleon, the vision of an eagle, the disposition of an angel, the loyalty of an apostle, the heroism of a martyr, the faithfulness of a prophet, the tenderness of a shepherd, the fervency of an evangelist, and the devotion of a mother."—*New Century Leader*.

GOD'S WAY IN PERSECUTION

During a time of persecution in Korea, a young church member was accused by police and put in jail as a suspect. He was placed in a cell by himself and he grieved because he was restrained from speaking of Christ to the other prisoners. Soon he was banished to one of the neighboring islands. When he was released after the breakdown of the accusation, he said with shining face, "Just think, I have been longing for a chance to speak of Christ, and was mourning because I could not speak in jail. Then God sent me off to an unevangelized island, where there was plenty of work to do, and the government paid my fare."—*King's Highway*.

"I COULD NOT BLOW IT OUT"

A very simple thing, but God spoke by it. On a journey, I took an electric torch, found matches, lit the gas, and blew out the match, and naturally turned to blow out the torch! I realized my strange forgetfulness, but learned a lesson. *There was a hidden supply, a hidden fellowship, a hidden power, and so long as contact was maintained, other circumstances, and anything external could not blow out the light.* Thanks be unto God for His grace, and for the privilege of fellowship, and for the loving inworking of the Holy Spirit. Oh, dear fellow believer, whatever the enemy does, or wishes to do, he cannot blow out your light while there is inner dependence on the Lord's appointed supply. Loss of fellowship—of contact—is the only danger in this connection, though the condition and receptivity of the lamp itself must not be forgotten. But circumstances are powerless, however hard the power of the Devil blows. A hurricane cannot avail against contact with your Lord.—*Thoughts from the Word of God*.

RECOGNIZING SIN

An article in a newspaper advises people to beware of poison ivy. It suggests that "the sensible procedure is to learn to recognize the plant, and then to keep away from it."

What a changed world this would be if people recognized sin, and then were wise enough to keep away from it. The bitter consequences thus would be avoided.—Author unknown.

THE PEACE OF GOD

There is what is called the "cushion of the sea." Down beneath the surface that is agitated with storms, and driven about with high winds, there is a part of the sea that is never stirred. When we dredge the bottom and bring up the remains of animal and vegetable life, we find that they give evidence of not having been disturbed for hundreds of year. *The peace of God is that eternal calm which lies far too deep down in the praying soul to be reached by any external disturbance.*—A. T. Pierson.

SILENT DENIALS

Dr. Campbell Morgan tells of two men, nominal Christians, who worked side by side for five years without finding out, either of them, that the other had ever made a profession of religion. One of them, in telling it to Dr. Morgan, said: "Wasn't it funny?"

"Funny!" said Dr. Morgan, "why, no. Go find the man and let us get down on our knees before God, for you never have been born again."—*Earnest Worker*.

A BURIED PAST

"The truth," Jesus said, "shall make you free" (John 8:32). On the night of the emancipation of the Jamaica slaves in 1838, a mahogany coffin was made, and a grave was dug. Into that coffin they crowded all the various relics and remnants of their previous bondage and sorrow. The whips, the torture irons, the branding irons, the coarse frocks and shirts, and great hat, fragments of the treadmill, the handcuffs—they placed in the coffin and screwed down the lid. At the stroke of midnight the coffin was lowered into its grave: and then the whole of that throng of thousands celebrated their redemption from thralldom by singing the Doxology! *It is a picture of the Christian's buried past.*—*The Dawn*.

MEASURELESS RESOURCES

Edward, the Black Prince, at the battle of Cressy, three times sent pathetic appeals to his father calling for reserves because he thought the battle was going against him. The reserves were refused, and finally his father sent a message as follows: "You have a father who loves you too much to withhold help when it is needed, and one too wise to be ignorant of what is really required." Much more true is this of the infinite Father whose resources are measureless. *Soul power is not determined by evolutionary processes, but rather by vital and immediate connection with God Almighty, insuring prompt response to the soul's sincere call for help.*—A. Z. Conrad, in *The Gospel for an Age of Thought*.

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

PRICE FIXING

M.F.P., Fullerton, Neb.

Question: Under the AAA code does "signing up" by producers have any prophetic significance?

Answer: Price fixing of commodities by the government and the signing of the AAA code by the producers have no present prophetic fulfillment, but are helping to prepare the way for governmental control of all commerce and commodities under the reign of Antichrist during the period of the Great Tribulation (Rev. 13:16, 17).

SEVENTH DAY ADVENTISM

D.R.P., Gary, Ind.

Question: What are some of the false teachings of the Seventh Day Adventists?

Answer: Their teaching about the atonement is their most serious and fundamentally wrong doctrine. According to Mrs. White, their great prophetess, Christ is now in the most holy place of the tabernacle in heaven performing the work of "investigative judgment," and to make atonement for all who are shown to be entitled to its benefits. The law of God is the standard by which the character and lives of men are to be judged. All who have believed on Jesus come in review before God. No believer is actually saved until after his sins have been erased from "the books of record" in heaven, and so accounted worthy of eternal life (*The Great Controversy*, pp. 481-484); that, is not until after "the investigative judgment" is completed. Then the sins, thus recorded in heaven and removed, Christ will place upon the scapegoat, which is Satan, who will suffer the full penalty of sin (pp. 485-486). How different this way of salvation is from that set forth in the Bible (Lev. 17:11; Isa. 53-6; I John 1:7; Heb. 9:12; I Pet. 2:24; 3:18; Heb. 1:3; 10:2)! In addition to this false teaching concerning atonement for sin, Seventh Day Adventism also insists upon the unscriptural teaching that Christians must observe the seventh day of the week instead of the first; otherwise they cannot be saved. Another unscriptural doctrine is that the soul is unconscious between death and resurrection. They also teach the final annihilation of all the wicked—Satan, angels, and men.

THE CHRISTIAN AND THE STATE

J.K.K., DeSoto, Ill.

Questions: Should a Christian take an active part in politics? Should he seek public office?

Answer: Since the Christian is an earthly citizen as well as heavenly, he has obligations to the present government, whether local, state, or national. In the United States the government protects the Christian's life and property, provides education for his children, and guarantees his civil and religious liberty. Hence the Christian citizen should support the state by paying his taxes and taking an active part in the making and the enforcement of good and just laws. To this end he should vote and try to get others to vote for the best men to represent him in the government. We believe, however, that rarely, if ever, should a Christian seek public office for himself. Far better to have such honors thrust upon him, for then he would feel more independent of the "machine." Politics at the present time are regarded as extremely corrupt. We must do our duty as citizens, but the best service we can render to the state is to get other citizens saved.

THE KINGDOM OF HEAVEN

C.B.S., Newman, Ga.

Question: In Matthew 11:11 we find the expression "kingdom of heaven," while in Luke 7:28, referring to the same matter, we find the phrase, "kingdom of God." Are these two kingdoms different?

Answer: The phrase "kingdom of heaven" is peculiar to Matthew. It always signifies the kingdom of Christ upon this earth, and in the kingdom parables of Matthew 13 it designates that kingdom in its mystery form. It lies between His first and His second coming. The phrase "kingdom of heaven" includes, during this Church Age, the inner or spiritual kingdom of God, entrance into which is through being born from above by the Holy Spirit. In the passages quoted both Matthew and Luke are correct, not exclusive of each other, nor are they wholly identical. The kingdom of God is the larger empire under divine rule, unlimited by time and space, of which the kingdom of heaven is a part.

THE MOVIES

A.T., Chicago, Ill.

Questions: (1) Is it a sin to go to a movie? (2) What kind of amusement can Christian young people have in this world and still lead a good life?

Answers: (1) The somewhat recent attack upon the moving pictures by the Roman Catholics and others was not without good reason. The plea of the producers was that they were merely giving the people what they wanted. Such an excuse does not warrant the low morals, lawlessness, and suggestion of crime which the movies were implanting in the minds of many of the regular attendants. Especially susceptible were the children and young

people. Three issues confront the Christian: What will be the spiritual effect of the movies on one's own self? What will be the effect of his example upon others? Should he support such an enterprise? We may add, however, that in certain communities, the local sentiment will not permit the showing of any movies which are morally objectionable. (2) The present generation of pleasure-loving young people has become so accustomed to being amused that they give the matter undue prominence. Some are willing to engage even in questionable amusements, if they can still be considered "good." Isn't it about time our young people were given higher ideals of the Christian life itself? Has Christ called us to "good," or to follow Him? Has He promised amusements or persecution (II Tim. 3:12)? Do our young people know the simple joy of being in Christ (John 15:11; Phil. 3:1; 4:4)? At the same time there are wholesome games, both indoor and outdoor, which it is profitable for young people to engage in, and to which older Christians should take no exception. Let it be remembered, however, that we are called to separation from rather than to fellowship with the world.

FOLLOWING THE GAME

A.F.B., Lake Mills, Wis.

Questions: During the baseball season I follow over the radio a certain baseball team in all their games. Am I doing wrong to my Christian life? Another thing: Since I do not have time to play ball upon week-days, is it wrong to play on Sundays?

Answer: The very asking of such questions indicates that the questioner does not have the full approval of his own conscience in these matters. The last part of Romans 13:23 seems to apply here. Instead of these questionable practices why not so occupy your time that positive good will result to you and to your companions. The Lord's Day should be set aside for Him. Active Christian service renders the best and largest returns for both time and eternity.

INCLUDED IN THE RAPTURE

W.B., Elkland, Pa.

Questions: What Scripture teaches that the Church will be caught up at the Rapture? What will become of the children of Christian parents from one to ten years of age? Will they be left behind?

Answer: Concerning the Rapture we would suggest the following passages: I Thessalonians 4:16-18; I Corinthians 15:51, 52; II Thessalonians 2:1; I Thessalonians 3:13. It is our belief that the entire Church will be translated at one

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time. Children under the age of personal accountability will be included. We set no particular age limit, but would urge parents to see to it that their children be taught the way of salvation through Christ at just as early an age as possible. I have a friend who claims that he was brought under deep conviction of sin and was saved when he was only three years old.

THE LOST TRIBES

O.R.A., Gleason, Minn.

Question: What is meant by the "lost ten tribes"?

Answer: This expression refers to the ten tribes of the northern kingdom. That kingdom was destroyed by the Assyrians in B.C. 721. Many were carried into captivity. From that day to this these ten tribes have had no separate corporate existence,

and thus sometimes are referred to as "lost." Although possessing no corporate existence as ten distinct tribes of Israel, this does not prove that all the descendants of these ten tribes have perished. Indeed, they were still in existence in New Testament times and are mentioned in the following passages: Matthew 10:6; Acts 2:22; 13:16, 17; James 1:1. That these descendants are not now "lost" to God is revealed in His future purposes for the twelve tribes of Israel (Matt. 19:28; Rom. 11:25, 26; Rev. 7:4-8).

A SINGLE VOLUME COMMENTARY

J.K.V.B., Washington, D.C.

Question: Will you please recommend a good single volume commentary on the Bible?

Answer: We recommend the *Christian Workers' Commentary*, by James M. Gray, D.D. The price is three dollars.

FINAL DESTINATIONS

V.M.C., Davin, W.Va.

Question: When life goes out of the body does the soul go to its final destination? Kindly give details.

Answer: At death the souls of true believers depart to be with the Lord (Phil. 1:23; II Cor. 5:6; II Tim. 4:6; II Pet. 1:13, 14). Since Christ is now in heaven, we know that when the Christian leaves his body he goes immediately to heaven. But this is not his permanent destination. At the resurrection of believers, both the living and the sleeping saints (sleeping as to their bodies) will meet the Lord in the air and be forever with the Lord (John 14:1). They were seen in heaven by the apostle John, represented by the twenty-four elders (Rev. 4:4, 10; 5:8-10). When Christ returns to the earth in visible glory these saints will accompany Him (I Thess. 3:21) and will reign with Him during the Millennium (Rev. 3:21; 20:4-6). Afterwards Christians will have their home in the New Jerusalem (Rev. 3:12; 21:2, 10-27). But none of these honors and joys will be experienced by the unsaved. When the unbeliever dies his soul goes to hades (Luke 16:23, 24). If this be not the permanent destination, it is similar to it. However, the unsaved dead must also be resurrected, but not until after the thousand years (Rev. 20:5). Then all the wicked dead will be cast into the lake of fire (Rev. 19:20; 20:10, 15).

TWO KINDS OF BELIEVERS

R.F.A., Elkhart, Ind.

Question: Are there two kinds of believers? How about I John 2:15, 16; II Peter 2:7, 8?

Answer: Paul's classification still holds good: spiritual and carnal. Over against the natural man, the spiritual Christian has spiritual discernment of Christ and of Bible truths (I Cor. 2:14). The natural man may possess a brilliant intellect, but he cannot grasp the things of the Spirit. This explains why many modernists reject the fundamental truths of Christianity. But he that is mature spiritually is able to examine and test all things, because he has the mind of Christ (vv. 15, 16). On the other hand, the spiritual believer is dis-

tinguished from the carnal believer (I Cor. 3:1-3). The carnal Christian is undeveloped. He is a mere babe in Christ; needs baby care and baby food. Among these carnal Christians there are envyings, strifes, divisions, and other indications of the lack of spiritual development. As to I John 2:15, 16, the one who really loves the world is not a Christian at all, because "the love of the Father is not in him." Lot was a saved man, disapproved of the wickedness of the world, yet to a degree compromised with it.

NO PLEASURE TO GOD

J.D.C., Washington, D.C.

Question: Does God really enjoy seeing the wicked suffer (Ps. 2:4)?

Answer: Such is not the pleasure of God. Rather He is long suffering and desires that all come to repentance (II Pet. 3:9). The combined vain attempt of kings and rulers to overthrow God's rulership of the world (vv. 1-3) will amuse God. Such a revolt, when it comes, will simply result in terror to them, and also hasten the just execution of God's wrath (Rev. 6:15-17).

ONE OR TWO?

H.R.R., Bridgewater, Va.

Question: Does the Bible teach one or two future resurrections and judgments?

Answer: Each great dispensation in the past has ended in a direct judgment from God upon the world of the living, and according to the Bible the present age will likewise end in the same manner, and also the Kingdom Age. There will also be a resurrection of all believers at the end of the Church Age, and a separate resurrection of the wicked dead at the end of the Kingdom Age.

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Moody Bible Institute Monthly

International Uniform Sunday School Lessons

P. B. Fitzwater

May 12

The Christian Church

Ephesians 4:1-7, 11-16; Acts 2:41-45

Golden Text: So we, being many, are one body in Christ, and every one members one of another.—Romans 12:5.

I. What It Is (Eph. 3:3-6).

It is the body of redeemed men and women of Jews and Gentiles called out from the world, regenerated and united to Jesus Christ as head and to each other by the Holy Spirit (I Cor. 12:13).

1. It Was Unknown in the Old Testament times (Eph. 3:5, 6). There were saved people in that time, but people could not occupy the peculiar position as the members of Christ's body until after His crucifixion and the outpouring of the Holy Spirit.

2. It Was Predicted by Christ (Matt. 16:18).

Shortly before Christ went to the cross He spoke of the Church as still in the future. He said, "I will build my church."

3. It Came into Being at Pentecost (Acts 2).

Christ's prophecy began to be historically fulfilled on the Day of Pentecost. By the baptism of the Holy Spirit the believers were then fused into the one body of which Christ is head.

II. Christ Is the Head of the Church (Eph. 1:22, 23).

Jesus Christ is to the Church what the head is to the human body. He is not only above and has power over the body, but is so vitally its head as to direct all its activities. This position as head He secured through His resurrection from the dead (Col. 1:18).

III. The Unity of the Church (Eph. 4:4-6).

Having in verses 1-3 of this chapter set forth the virtues necessary for the realization and maintenance of unity in the Church, in verses 4-6 he sets down the fundamental unities which make the unity of the body.

1. One Body (v. 4).

Since all believers have been united to Christ by faith, they are members of the one body of which He is head. This shows that there is but one real Church.

2. One Spirit (v. 4).

This is the Holy Spirit. He is the agent in regeneration and the baptizer into the one body, and is the animating life uniting the believers to Christ and to one another.

3. One Hope (v. 4).

The hope of completed redemption at the coming of the Lord is the Christian's hope. All who gather around Him in expectation of His glorious coming will have one mind.

4. One Lord (v. 5).

The one ruler of the Church is the Lord Jesus Christ, its vital head.

5. One Faith (v. 5).

This faith is the one doctrine which centers in Christ and is the one instrument which unites the believer to Christ. Those who are under the control of this one faith will more and more come into the unity of doctrinal beliefs.

6. One Baptism (v. 5).

This means the baptism of the Holy Spirit, which is that sovereign act of the Spirit which unites the believer to Jesus Christ as head and to each other as members of His body.

7. One God and Father of All (v. 6).

This is the almighty Creator and Sustainer of the universe. The failure to understand the unity of the Church, split up believers into the various bodies.

IV. How the Church Grows (Eph. 4:11-16).

It is through the ministry of certain officials having the gifts of the Spirit.

1. Gifts Bestowed upon the Church (v. 11).

a. Apostles.

These were appointed by Christ to superintend the preaching of the gospel in all the world and the creation of an authoritative body of teaching. This authority was attested by the working of miracles.

b. Prophets.

These ministers were given for the expounding of the Scriptures, the body of authoritative teaching (I Cor. 14:3).

c. Evangelists.

These seem to have been traveling missionaries whose primary business was to gather in the members constituting the body of Christ.

d. Pastors and teachers.

The pastor was a shepherd and this shepherd was to be a teacher, two functions inherent in the one office.

2. The Object of the Ministry of the Church (v. 12).

a. "Perfecting of the saints."

Perfecting means adjusting, mending. It means the mending of that which has been rent; the adjusting of something dislocated. Members of the Church are frequently getting out of joint, being dislocated. Mending is therefore necessary.

b. "For the work of the ministry" (v. 12).

The perfecting of the saints has as its object the qualification to render efficient service. The Church is God's witness, as well as the channel through which he ministers His grace.

c. "Edifying of the body of Christ."

Edify means to build up. The Church, the body of Christ, is the temple of the Holy Ghost.

3. The Duration of the Church's Ministry (v. 13).

It is to continue until

a. There is unity of faith.

Christian unity is, therefore, ascent into Christ, not merely assent to logical propositions.

b. We come into the knowledge of the Son of God.

Unity of faith can only be realized when the members of the Church come to know Jesus Christ as the very Son of God. Belief in Christianity as a system is not enough. It must be knowledge of Christ in His absolute deity.

c. A perfect man, which is the measure of the stature of Christ.

4. The Blessed Issue of the Ministry of the Church (vv. 14-16).

a. Not tossed to and fro and carried about by every wind of doctrine (v. 14).

Unstable souls are tossed about in every direction by the teaching of would-be philosophers and religious quacks. Knowledge of Christ as the very Son of God is the sure defense against the efforts of cunning men.

b. Speaking the truth in love (vv. 15, 16).

Holding the truth of Jesus Christ as the Son of God in the spirit of sincerity and love will issue in the symmetrical development of the believers, causing them to grow up in Him as head.

May 19

Baptism

Matthew 28:19, 20; Acts 8:26-29

Golden Text: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matthew 28:19.

While the above texts are offered by the Lesson Committee for printing, the wider treatment of the lesson calls for the use of other portions of Scripture.

I. The Baptism of Jesus (Matt. 3:13-17).

1. His Request of John (v. 13).

This was in act, if not in word. He came from Galilee to Jordan to be baptized of John.

2. John's Hesitancy (v. 14).

He perceived something in Jesus which impressed him with the impropriety of such an act, even moving him to hinder the execution of His demand.

3. Jesus' Explanation (v. 15).

He insisted upon John's compliance on the ground that it was a method of fulfilling all righteousness. Baptism to Jesus meant the dedication of Himself to the task of bringing in—making full—righteousness. Its forward look was to the cross of Calvary, where He experienced a baptism which is the foundation of all righteousness.

4. The Heavenly Acknowledgment (vv. 16, 17).

As Jesus emerged from the waters of the Jordan the heavens were opened, the Holy Spirit descended, and a voice from heaven declared, "This is my beloved Son, in whom I am well pleased."

II. Jesus Enjoins Baptism (Matt. 28:19, 20).

In Christ's commission to the apostles He imposes the following obligations:

1. To Teach, to Make Disciples of All the Nations (v. 19).

They were to make known to the world



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that Christ had died to save sinners, and that God had committed to Jesus the redemption of the world. Those who were induced to accept this truth were disciples.

2. To Baptize Those Who Believed (v. 19).

This is the divinely appointed way of making a public confession of faith in Christ. The disciple is under obligation to take a public stand for Christ. This baptism is to be in the name of the Father, Son, and Holy Ghost, indicating that the believer has been brought into definite relationship to each member of the holy Trinity.

3. To Teach the Disciples Obedience (v. 20).

Profession is not enough. It must issue in obedience. This commission is preceded by the assurance of the divine authority of Jesus (v. 18). All authority was given Him in heaven and earth and was followed by an all-sufficient promise (v. 20). Jesus told the disciples what would happen to them after He had gone away. He made it plain that perils of all kinds awaited them. Though the difficulties were great, nothing mattered so long as they had the presence and fellowship of the all-powerful Saviour and Lord.

III. Baptism Practiced in the Early Church.

1. At Pentecost (Acts 2:38, 41).

This was the first baptismal service in the Christian Church. Multitudes were brought under conviction of sin as a result of the apostolic preaching and thousands were baptized. Baptism was administered in the name of Christ, which doubtless refers to the authority of Christ. It is to be presumed that this baptism was in the name of the heavenly Trinity as commanded only a few weeks before (Matt. 28:19). Baptism means admission into fellowship with the company of believers.

2. The Samaritans under the Preaching of Philip (Acts 8:5-12).

As a result of his preaching, men and women believed on the Lord Jesus Christ. Their profession of faith was followed by baptism. This is the normal order.

3. The Eunuch (Acts 8:26-39).

In the conversion of the Ethiopian eunuch the Lord's work is seen broadening in its scope. The gospel was first preached to the Jews, then to the Samaritans who nationally were on the borderland between the Jews and the Gentiles. This Ethiopian was in all probability a Gentile, a proselyte to the Jewish faith. The Spirit of God called Philip away from the great work in Samaria and directed him to go near and join himself to the chariot of the Ethiopian treasurer. This providential meeting gave Philip the opportunity to preach to the Ethiopian. Philip preached to him Christ, who through His suffering and death, saves from the guilt of sin. This is clear from the fact that his text was from the fifty-third chapter of Isaiah. This resulted in the eunuch's request for baptism. When Christ is truly preached as the divine Saviour, men naturally desire to confess Him in baptism. Of course, it is faith in the atoning work of Christ that saves, but those who have genuine faith desire to seal it in baptism.

4. The Baptism of Paul (Acts 9:18, 19).

The great apostle to the Gentiles, before entering upon his work, received baptism at the hands of Ananias, who was not even himself a Church official.

5. Cornelius and His Household (Acts 10:47, 48).

When God would send the gospel upon its world-wide conquest, He providentially brought Peter and Cornelius together. Peter preached to Cornelius the sacrificial death of Christ for sin and His triumphant resurrection. Seeing the visitation of the divine Spirit upon the Gentiles, Peter proposed baptism, and we see that Cornelius and his household were thus baptized.

IV. The True Meaning of Baptism (Rom. 6:1-14).

Water baptism symbolizes the identification of the believer with Jesus Christ in His death and resurrection. It is the outward sign of the inner experience.

May 26

The Lord's Supper

Matthew 26:17-30; 1 Corinthians 11:23-29

Golden Text: This do in remembrance of me.—1 Corinthians 11:24.

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I. It was Instituted by Christ (Matt. 26:7-30).

1. Time (I Cor. 11:23).

It was on the night of the betrayal of Jesus, just after the betrayer had been announced.

2. Circumstances (Matt. 26:26).

It was in connection with the eating of the Passover. At the command of Jesus the disciples had made ready the Passover, and while they were eating He took bread and blessed it and gave to the disciples.

3. Elements (v. 26).

Bread, doubtless common bread of the Passover feast, and the cup which contained the fruit of the vine.

II. Significance (I Cor. 11:24-26; cf. Matt. 26:26-28).

Jesus took natural and literal elements and made them to be symbols of His own body and blood. Just as our bread and drink are transformed into brain and brawn, becoming integral parts of our bodies, so by means of these symbols the communicant partakes of Christ. We are in Him and He is in us.

1. It Is a Memorial of the Lord (Luke 22:19).

When Christ left the world He left the bread and the cup by which the disciples would remember Him. Every true disciple will gladly avail himself of the opportunity to thus remember his Lord.

2. To Show the Lord's Sacrificial Death (v. 26).

Jesus Christ did not die as a hero or as an example of unselfish devotion, but as a substitutionary ransom. On the cross He made expiation for sin.

3. It Is a Guarantee That Our Sins Are Forgiven (Rom. 4:25).

"It was the signet of the Son of God attached to redemption."

4. It Symbolizes the Believer's Reception of Christ (I Cor. 10:16).

The communicant thereby participates in the body and blood of Christ, becoming a member of His body.

5. It is a Forward Look to a Completed Redemption (I Cor. 11:26).

When faith is exercised in Christ, redemption begins, and its completion will take place at the coming of Jesus Christ (I Thess. 4:16, 17). The bread and the cup constitute the keepsake of the Lord until He returns. These elements possess not only a spiritual, but a tremendous psychological value, both as a memorial and as a prospect.

III. Qualifications for Participation in the Lord's Supper (I Cor. 11:27-29).

1. A Proper Apprehension of its Meaning (v. 27).

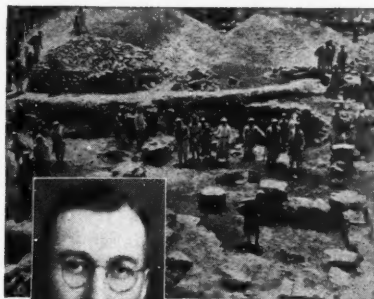
Eating and drinking unworthily primarily refers not to the merit of the communicant, but the failure to grasp the meaning and importance of the ordinance. To thoughtlessly engage in this service is to do it unworthily. Only a regenerated person can discern the Lord's body. Faith in the integrity of Christ's person and work is essential. Any one who does not believe in the absolute deity of Christ and His vicarious atonement is an unworthy communicant.

2. Church Membership (I Cor. 11:18-22).

Christ's body is the Church, which is

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composed of regenerated men and women united to Him as head and to each other as members of that body by the Holy Spirit.

3. Orderly Walk.

Conduct which disqualifies for participation in the Lord's supper is

a. Immoral conduct (I Cor. 5:1-13).

It is most perilous for one who is guilty of immorality to approach the Lord's table (I Cor. 11:30). Sickness and death are sometimes visited upon such.

b. Heresy (Titus 3:16; I John 4:23).

The one who does not believe in the deity and incarnation of Christ is a heretic. Such should be excluded from the Lord's table.

c. The one who stirs up party strife (Rom. 16:17).

Those who cause divisions in the Church should also be excluded from the Lord's table.

June 2

Our Day of Worship

Psalm 100; John 4:20-24; Colossians 3:15-17

Golden Text: God is a spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

From time immemorial worship of the true God and the Sabbath have been closely related. Therefore, consideration of our day of worship demands an examination of the origin and purpose of the Sabbath.

I. The Origin of the Sabbath (Gen. 2:2, 3).

When God had completed the heavens and the earth he desisted from creative action. Since His creative work was finished in six days, He ceased from action on the seventh day, which was, therefore, called the Sabbath or rest day. The Sabbath was not a Mosaic but an Edenic institution. It is older by centuries than the Sabbath given to Israel at Sinai. While there is remarkable silence about the Sabbath from Eden to Sinai, there is satisfactory evidence that it was not a dead letter during

that period. Noah twice waited seven days when sending the dove from the ark (Gen. 8:10-12). Before the law was given at Sinai there was given the promise of a double portion of manna on the sixth day, that none need be gathered on the seventh (Exod. 16:22, 23).

II. The Sabbath Given to Israel (Exod. 20:8-11).

According to our common chronology, the Sabbath was given to Israel about twenty-five hundred years after it was instituted in Eden. It was made a peculiar sign of covenant relation between the chosen people and God (Deut. 5:11-15). It enjoins a twofold obligation:

1. Work through Six Days (v. 9).

Work was God's primary thought for man (Gen. 2:15). It expresses man's normal condition. The command to work six days is just as binding as the command to rest on the seventh day. In fact, rest is impossible unless there first be work.

2. Rest on the Seventh Day (v. 10).

There must be cessation from work on the Sabbath. Since God gave the example and then sanctified the day, it should be kept holy. It was not only to give relief to the body, but to be a time when man's thoughts would be turned to God. It was designed to keep fresh in man's mind the consciousness of God and His mercies. It was made for man's well-being (Mark 2:27). The Sabbath obligation needs to be carefully utilized in order to keep a proper balance between man's soul and body.

III. The First Day of the Week (Acts 20:7).

The early Christians met on the first day of the week to break the bread of fellowship and to worship God. Paul used this assembly as an occasion to preach the gospel. Doubtless this became the day of rest and worship in honor of the Lord's resurrection. The universal essentials of the Sabbath day—rest and worship—were thus carried over into the Christian day of worship.

IV. True Worship Taught (John 4:20-24).

1. True Worship Is Not Confined to a Particular Place (vv. 21, 22).

The place is unimportant. The all-important thing is to have the right conception of God as revealed through the Jews. Since God is omnipresent, the true worshiper can hold intercourse with Him anywhere and everywhere.

2. It Must Be Spiritual (vv. 23, 24).

God is Spirit. Therefore, only those who through regeneration have a spiritual nature can truly worship God. Neither the place nor the form is essential, but the spirit of worship is all-important.

V. A Psalm of Worship (Ps. 100).

1. Whom to Worship (v. 1).

Worship should be rendered to God, for He alone is worthy.

2. The Spirit of Worship (v. 2).

Worship should be joyful. This joy should be manifest in singing praises to God.

3. Who Should Worship (v. 1).

All the world should worship, not merely the Jews, but all nations. The peculiar mission of the Jews was to call all nations

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to the worship of the true God. This shall find fulfillment in the coming days when Christ shall reign as King over the earth.

4. Reasons for Worship (vv. 3-5).

God should be worshiped because He is God. Being God, He is our Creator, Preserver, and Saviour. For His unchanging mercy and goodness, praise should be continually ascribed to Him.

VI. The Soul Poise of the True Worshiper (Col. 3:15-17).

1. Peace Rules the Life (v. 15).

The one joined to Christ by faith and resting in His finished work is at peace with God and should be at peace with all members of the body whose head is Christ.

2. Gives Thanks to God (v. 15).

In spite of all the troubles which beset the Christian, they should all be drowned in his constant giving of thanks to God.

3. Christ's Word to Dwell in the Heart (v. 16).

It is not enough to know the truth; the very words of Christ must be made real experience. They must be made to dwell, that is, be at home in the heart. This will not only give wisdom but poise in life and service.

4. The Definite Function of the Christian (v. 16).

It is to teach and warn others. Christ's words dwelling in the believer will result in blessing to others. The Christian should always maintain a joyous attitude. The singing Christian wields a mighty influence.

5. The Supreme Motive (v. 17).

All that the Christian does and says should be for the glory of Christ. The enthronement of Christ as the Lord of life means that all the Christian's duties are performed with the consciousness of union with Christ. He knows that his life belongs to Christ who died that he might live. Consciousness of salvation and fellowship with Christ is the inspiration of his life.

PINK COMMUNISM IN THE CHURCHES

(Continued from page 415)

What would happen tomorrow if the people of this country should turn over to the government the ownership of all public utilities and all national wealth, and to the politicians the control of all these estates and affairs, and then would say to these politicians, "Now please imitate Jesus Christ!" Would the politicians suddenly be transformed into saints? Would no one thereafter seek private gain? Would security be guaranteed to every person?

Is it not apparent that our great difficulties arise out of the nature of man rather than the laws which we have or the forms under which society is organized? Does not our Lord require a new birth, or a change of nature, before He imposes a system of ethics? Is not any attempt to imitate Christ while rejecting the person of Christ, of the nature of Antichrist?

Christianity, according to Dr. Leander S. Keyser, is a fabric woven of two strands. One is spirituality and the other is ethics. Leave out either one and you spoil the pattern.

TRUE WORSHIP

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"WHERE CHRIST IS FIRST"



May, 1935

For Sermon and Scrap Book

William Norton

SWEET "P'S"

Psalm 23

1. Possession (v. 1).
2. Position (v. 2).
3. Promise (v. 2).
4. Privilege (v. 3).
5. Protection (v. 4).
6. Provision (v. 5).
7. Prospect (v. 6).—Elias C. Goehle.

"MOTHER" EUNICE

II Timothy 1:5

[For a Mother's Day Talk]

Her "Unfeigned Faith" Implies—

1. A firm stand for righteousness (II Cor. 1:24).
2. A truly victorious life (I John 5:4).
3. An acceptable ministry of loving service within and without the home (Prov. 31:10-31).
4. A growth in spiritual attainments (II Pet. 3:18).
5. A heart indwelt by Christ (Eph. 3:17).
6. A consistent "walk," meriting good repute (Heb. 11:2).
7. A life lived, indeed, to please God (I Thess. 4:1).

THE ASCENSION OF CHRIST A MANIFESTATION OF MIGHTY POWER

Ephesians 1:19-23

I. He was set at God's right hand.

1. God's own right hand signifies the executive power in the universe.
2. In the heavenlies signifies that the central place of this executive power, the throne, is not in this world, nor of it, but in heaven.

II. He was given absolute dominion over all powers.

- a. In the present world.
- b. In the world to come.

III. He was given absolute dominion over all beings.

"Name" signifies self-conscious beings who are not "powers."

- a. In the present world.
- b. In the world to come.

IV. He was constituted the Head of the Church.

1. The material and the spiritual universe are thus organized anew under one head.
2. And Christ can use the powers of the material universe for the furtherance of His spiritual aims.
3. He can also use the powers of the spiritual universe for the renovation of the material universe.
4. And as all things are thus bent under one head, He will be filling all in all with His presence and will.

"Thy will be done on earth, as it is in heaven."—Carl Hanson.

FOUR SOLEMN EXPRESSIONS

1. "Unquenchable fire" (Matt. 3:12). The constitution of the fire.
2. "Hell fire" (Matt. 5:22). This suggests the location of the fire.
3. "Flaming fire" (II Thess. 1:8). The manifestation of the fire.
4. "Eternal fire" (Jude 7). The duration of the fire.

ASCENSION OF CHRIST

Introduction: The ascension of the risen Christ proclaims to the world that He is at the right hand of the Majesty on high—the place of power and authority (Heb. 1:3).

1. His ascension foretold before His death (John 6:62).
2. His ascension declared after His resurrection (John 20:17).
3. His ascension beheld by His disciples (Acts 1:9-11).
4. His ascension caused the exportation of captive saints (Eph. 4:8).
5. His ascension preceded the coming of the Holy Spirit (Acts 2:33).
6. His ascension brought a bestowal of gifts upon the Church (Eph. 4:7-11).
7. His ascension guarantees the full salvation of believers (Heb. 7:25).
8. His ascension assures the resurrection and ascension of all saints (I Thess. 4:17; Rev. 11:12).—N. H. Camp.

THE CHURCH AT EPHESUS

Revelation 2:1-7

Introduction: Read Revelation 1:13-18.

I. Jesus Commends the Church.

1. For their works (Rev. 2:2).
2. For their labor (Rev. 2:2).
3. For their patience (Rev. 2:2).

II. Jesus Chides the Church.

"Thou hast left thy first love" (Rev. 2:4). What is "first love"? See I Thess. 1:3.

1. "Your work of faith."
2. "Labor of love."
3. "Patience of hope."

III. Jesus Counsels the Church.

1. Remember (Rev. 2:5).
2. Repent (Rev. 2:5).
3. Repeat first works.
 - a. Put *faith* into works.
 - a. Put *love* into labor.
 - c. Put *hope* into patience.

IV. Jesus Warns the Church.

If you will not do the "first works" (Rev. 2:5):

1. "I will come quickly."
2. "I will remove thy candlestick."

Conclusion: "Ye are the light of the world." But darkness will overshadow the light when there is missing *faith* as we work, *love* in our labor, and *hope* with our patience. As faith, love, and hope are put into His work, labor and patience, the light will dispel the darkness.—Clarence Ray Ferguson.

GOD'S GREAT BLESSINGS FOR HIS PEOPLE

1. Great Goodness (Ps. 31:19).
2. Great Kindness (Joel 2:13).
3. Great Mercy (Ps. 103:11).
4. Great Grace (Acts 4:33).
5. Great Peace (Ps. 119:165).
6. Great Love (Eph. 2:4).
7. Great Faithfulness (Lam. 3:23).—G. W. Bunce.

WISDOM IN PROVERBS

1. Definition of Wisdom (1:7).
2. Source of Wisdom (2:7).
3. Practice of Wisdom (3:7).
4. Direction to Wisdom (4:7).
5. Continuance in Wisdom (5:7).—C. E. A. Turner.

WHAT IS MAN?

1. Frail (Ps. 39:4).
2. Faulty (Ps. 19:12).
3. Foolish (Jer. 5:4, 21).
4. Fearful (Matt. 8:26).
5. Fretful (Ps. 37:1, 7, 8).
6. Forgetful (Ps. 103:2).
7. Fussy (Jude 16).—Norman H. Camp.

CHRIST'S ASCENSION A MATTER OF REJOICING

(According to Christ's own words)

John 14:28

I. Rejoice on Behalf of the Father.

"For my Father is greater than I [have been, so far]" (John 14:28).

And His greatness shall be exemplified through Me, more and more. Therefore, "glorify thy Son, that thy Son may glorify thee" (John 17:1).

II. Rejoice on Behalf of the Son.

"If God be glorified in him, God shall also glorify him in himself" (John 13:32).

"Father, glorify thou me with thine own self" (John 17:5).

"I leave the world, and go to the Father" (John 16:28).

III. Rejoice on Behalf of the Spirit.

"I will pray the Father, and he shall give you another comforter" (John 14:16).

"If I depart, I will send him unto you" (John 16:7).

IV. Rejoice on Your Own Behalf.

"I go to prepare a place for you" (John 14:2).

While the Spirit is preparing the believer for heaven (III); Christ is preparing a place for the believer in heaven.

V. Rejoice for "I Am Coming."

"A little while and ye shall see me, because I go to my Father" (John 16:16).

That is, "I go to the Father to receive my kingdom. I shall come again to exemplify it to you."

Note: The first pair of Romans refer to the mutual glorification of the Father and the Son. The second pair refer to the Spirit and the believer; while the fifth embraces all.—Carl Hanson.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

Moody Bible Institute Monthly

THE LORD KNOWETH—

1. The way I take (Job 23:10).
2. Our frame (Ps. 103:14).
3. Them that trust in Him (Nah. 1:7).
4. What ye need (Matt. 6:32).
5. His own sheep (John 10:14).
6. Them that are His (II Tim. 2:19).
7. How to deliver (II Pet. 2:9).—*The Christian*.

THE GLORIOUS GOSPEL OF CHRIST

1. Presumes the Fact of Sin.
2. Proclaims the Reality of Righteousness.
3. Publishes Salvation by Sacrifice.
4. Provides Power by Grace.
5. Presents Comfort in Sorrow.
6. Produces Courage in Death.
7. Promises Hope for the Future.—H. C. Fulton.

OUR INSIGNIFICANCE

For if a man thinketh himself to be something, when he is nothing, he deceiveth himself.—Galatians 6:3

Introduction: God cannot exalt us until we are truly humbled. We must have no pride in:

1. *Our knowledge*—"if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" (I Cor. 8:2).
2. *Our righteousness*—"I thank thee, that I am not as other men are" (Luke 18:11).
3. *Our achievements*—"For though I preach the gospel, I have nothing to glory of" (I Cor. 9:16).
4. *Our life apart from love*—"though I bestow all my goods to feed the poor . . . and have not charity, it profiteth me nothing" (I Cor. 13:3).
5. *Our life apart from Christ*—"without me ye can do nothing" (John 15:5).—*The Christian*.

READINESS

Be Ye Ready Also.—Luke 12:40

Introduction: A general slackness—in obeying orders, in undertaking responsibility, in discrimination as to what is really important in life—is unhappily discernible among modern young people, as well as among those of more mature years. A promptness in attention to duty, an alertness in the discharge of obligations, should certainly be the hall-mark of the Christian. Hear the words of one who was always "ready" for the service of his Lord.

I. The Apostle Paul Was Ready:

1. To come—"I am ready to come to you" (II Cor. 12:14).
2. To preach—"I am ready to preach the gospel" (Rom. 1:15).
3. To die—"I am ready not to be bound only, but also to die . . . for the name of the Lord Jesus" (Acts 21:13).

II. God Is Ready:

1. To pardon—"a God ready to pardon, gracious and merciful, . . . and of great kindness" (Neh. 9:17).
2. To forgive—"For thou, Lord, art good, and ready to forgive" (Ps. 86:5).
3. To save—"he shall save his people from their sins" (Matt. 1:21).—*The Christian*.

EXODUS 6

1. Revelation (v. 3; see John 1:18; 20:17).
2. Redemption (v. 6; see I Pet. 1:18; Eph. 1:7).
3. Relationship (v. 7; see John 1:12).
4. Riches (v. 8; II Cor. 8:9; Eph. 1:3; 2:7).—F. L. French.

GRACE

- G—Gift (Eph. 2:8).
R—Redemption (Rom. 3:24).
A—Adoption (Gal. 4:5).
C—Christ (I John 5:1).
E—Eternal Life (Rom. 6:23).

Grace is a gift through redemption by adoption in Christ unto eternal life.—Griffith C. Rice.

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UNPOPULAR PREACHERS AND THEIR TEXTS

Enoch: "The Lord cometh . . . to execute judgment" (Jude 14, 15).

Noah: Judgment by water (Heb. 11:7).

Joseph: Evil doings of brethren (Gen. 37:2).

Moses: "Let my people go" (Exod. 8).

Nathan: "Thou art the man" (II Sam. 12:7).

Elijah: "There shall not be dew nor rain" (I Kings 17:1).

Micaiah: "The Lord hath put a lying spirit in the mouth of these thy prophets" (II Chron. 18:22).

Jeremiah: Destruction of the land (Jer. 28 and 29).

John the Baptist: "It is not lawful" (Matt. 14:4).

Peter and John: "There is none other name under heaven" (Acts 4:12).

Paul: Rejection of Israel (Acts 22:21).

John: "Testimony of Jesus" (Rev. 1:9).
—W. G. Carr.

THE IDENTITY OF CERTAIN BIBLE MEN

1. What man could not see as well as a mule? (Num. 22:24-30)—[Balaam].

2. What man received a great reward unexpectedly? (Esther 6:1-11)—[Mordecai].

3. What man was crippled due to the haste of his nurse? (II Sam. 4:4)—[Mephibosheth].

4. Of what man was it rumored that he would not die? (John 21:23)—[John].

5. What man acted like a baby when he did not get what he wanted? (I Kings 21:4)—[Ahab].

6. What man was afraid without a woman? (Judg. 4:8)—[Barak].

7. What man did Christ call a fox? (Luke 13:31, 32)—[Herod].

8. What man let a woman get the best of him? (Judg. 14:16, 17)—[Samson].

9. What man built his own gallows? (Esther 7:10)—[Haman].

10. What man took a secret muleback ride at night? (Neh. 2:12-16)—[Nehemiah].
—W. P. Everson.

THE INCOMPARABLE PARABLE LUKE 15:11-32

1. Common ruin—"a mighty famine" (v. 14).

2. Common sense—"he came to himself" (v. 17).

3. Common wealth—"let us" (v. 23).

4. Self-exaltation—"give me" (v. 12). Self-ruination—"spent all" (v. 14).

5. Self-preservation—"bread enough and to spare" (v. 17). Self-abomination—"no more worthy" (v. 21).

6. Six steps downward:
a. Self (v. 12).

b. Sin (v. 13).

c. Suffering (v. 14).

d. Slavery (v. 15).

e. Shame (v. 15).

f. Sorrow (v. 16).

7. Seven steps upward:
a. Conviction (v. 17).

b. Condemnation (v. 18).

c. Conversion (v. 20).

d. Compassion (v. 20).

e. Confession (v. 21).

f. Confirmation (v. 22).

g. Communion (v. 23).

—Thos. S. McLaren.

THE LOVE OF MONEY

I Timothy 6:10; Luke 12:15

I. Christ's Warnings:

1. "Lay not up for yourselves treasures upon earth" (Matt. 6:19).

2. "Take no thought" (Matt. 6:25).

3. "Cares and deceitfulness of riches" (Matt. 13:22).

4. "A rich man shall hardly enter into the kingdom of heaven" (Matt. 19:23).

5. "Covetousness" (Mark 7:22).

II. Sad Effects of This Sin:

1. It injures faith (I Tim. 6:10).

2. It injures love (I John 3:17).

3. It injures joy (II Cor. 9:7).

4. It injures communion with God (I John 4:20).—*The Christian*.

THE ART OF GIVING

According to Dr. A. T. Pierson, there are at least ten ways of giving to benevolent purposes, some of which are a reproach and a shame.

1. The *ignorant* way; giving something to any object present, without inquiry into its claims or merits or needs, or proportionate demands as to other causes.

2. The *impulsive* way; giving as a caprice of the moment leads as often or as much or little as feeling may prompt.

3. The *lazy* way; shrinking all self-denial, and resorting to fairs and festivals and various panderings to the carnal nature to raise money "for the Lord's cause."

4. The *calculating* way; giving with reference to some expected returns in pecuniary prosperity or indirect self-emolument.

5. The *selfish* way; giving from desire and expectation of the reward of human praise and glory, or personal prominence and reputation as a giver.

6. The *systematic* way; laying aside as an offering to God a definite proportion of income—one-tenth or one-fifth or more, as conscience indicates. This is adapted to both rich and poor and insures large aggregates.

7. The *intelligent* way; giving to each object after a personal investigation into its comparative merits and claims and without dependence upon the happy appeal of its representative or agent.

8. The *self-denying* way; saving what luxurious taste or careless outlay would squander, and sacredly applying it to purposes of piety and charity.

9. The *equal* way; giving to the Lord's needy ones as much as is spent on self, balancing personal expenditures and benevolent outlay as a corrective to all extravagance.

10. The *heroic* way; limiting outlay to a certain sum, and giving away the entire remainder. This is stewardship in exercise. It was John Wesley's way, who never exceeded his fixed sum of personal outlay. It was J. Hudson Taylor's way. It makes a habitual, conscientious, proportionate, prayerful, liberal, unselfish, consecrated giver. Adopted as a rule it would turn God's people into a body of givers whose unceasing contributions would be a river of water of life to a dying world. Such giving approximates Jesus' way (II Cor. 8:9). No danger in the Church of Christ is so imminent and subtle as that of its material prosperity (Rev. 3:17).—S. S. *Illustrator*.

Moody Bible Institute Monthly

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Henry A. Anderson, Duluth, Minn., reports, "Our local camp of Gideons had a wonderful time for the past several months supplying religious services for many of the C.C.C. Camps assigned to us by the chaplain in the territory. Four to eight camps each Sunday have been given the gospel message in song, sermon, testimony, and prayer."

Neil McIntyre, Scotch blind evangelist, held meetings with Edward Day, Gospel Center, Toronto, Canada. Several gave themselves to Christ and Christians were revived. Mr. Day is enthusiastic in his report of Mr. McIntyre's work and is looking forward to his return in November.

The Farrar Evangelistic Party spent March in Somerton, Ariz., in the First Baptist Church, James I. Jones, pastor. At the first invitation there were many conversions. Helen Griggs, pianist and young people's worker, proved invaluable in these meetings. Mrs. Elden Farrar found it necessary to leave the meeting during the last days of the campaign because of the serious illness of her father and mother. Pray for this party as they continue their work in the West.

Tebbo Gospel Trio opened the new year in the Methodist Church, West Stockholm, N. Y. The second campaign of the year was held in the Congregational Church, Sandy Creek, N. Y., with Baptists, Methodists and Congregationalists uniting. There was ever increasing interest, and large numbers attended the meetings. Reports are that a new spiritual atmosphere pervades the community. Other meetings were held in East Liverpool, Ohio, Baptist Church and in Corsica, Pa.

Myron E. Taylor concluded a successful meeting in March in the Central Methodist Church, Springfield, Ohio. The six Methodist churches of the city united for the campaign. More than fifteen hundred people attended the last service when forty people yielded to Christ. One hundred and twenty-five people were converted or reclaimed during the meetings. There was a great deepening of the spiritual life of hundreds of the church members. Mr. Taylor was assisted by Lee C. Fisher, song director, and Bert H. Wilhoit, pianist.

T. C. Crume writes, "We had a splendid meeting in March in the Central Baptist Church, Muskogee, Okla. There were more than 50 conversions."

C. Wm. Harris reports a great meeting in March in the Central Church of Christ, Des Moines, Iowa, also in the Ninth Street Christian Church of Washington, D. C., where there were 44 conversions.

H. B. and Mrs. Ireland, Nevada, Mo., held town-wide meetings in February in Loveland, Okla. Seventy decisions were reported. Their next meeting was in Roseville, Ill., where Methodist, Baptist, and Christian Churches united in evangelistic effort.

Charles A. Dougherty is returning to the evangelistic field this summer. For the past three and a half years he has been pastor of the Empire (Ohio) Methodist Protestant Church. He expects to join with Stuart Elkins Reed, of Indianapolis, who will organize the campaigns, and work with the young people.

Harry O. Anderson closed a gracious meeting March 24 in Calexico, Calif., with R. C. Fleisher, pastor. March 31 to April 14, Mr. Anderson and party were in San Diego. This was the second annual meeting with eight churches co-operating. An all night prayer meeting was held April 5.

O. W. Stucky writes, "During our ten days meeting in March with Pastor A. B. Claypoole, in the First Baptist Church, Wyandotte, Mich., we had the joy of seeing 80 step out in salvation in addition to many reconsecrations. Bible reading increased from 128 chapters on the opening night, to 1,026 as the high mark, reading a total of 5,194 chapters during the campaign."

R. I. Humbert's engagements were Akron (Ohio) Bible Church; Berlin (Ohio) Community Gospel Church, and speaker for the Wayne County Fundamental Association at their monthly Bible conference at Wooster, Ohio.

Harry Beckman reports a three weeks campaign at the Overlea Avenue Baptist Church, Baltimore, Md., H. G. Carlburg, pastor. Eight cottage prayer meetings a day were held. Mr. Beckman writes, "We did not count the results, but believe there were about 45 who came forward, either accepting Christ or wishing a deeper Christian experience." During February Mr. Beckman conducted campaigns in the Zion Evangelical Free Church, Chicago, and Baptist Church, Liberty Center, Ind., with more than 50 professions of faith.

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C. W. Austin assisted Dr. R. T. Ketcham in a week's meeting in February in the First Baptist Church, Mishawaka, Ind., Dr. M. E. Hawkins, pastor. A good attendance and interest were reported. Among the many who accepted Christ was a Catholic woman. God's people were revived. One young woman is planning to enter the Moody Bible Institute.

Mrs. Charles Richey, Chicago home missionary, conducted an eighteen day series during February and March at the Swedish Methodist Church, Michigan City, Ind., G. S. Bruland, pastor. The meetings were well attended, with approximately 56 decisions for Christ. Christians were generally revived.

Zeoli-McKee Party closed a meeting March 10 in the Evansville Mission. March 17 they started a two weeks meeting in Brownwood, Tex., closing March 31. April 4 and 5 they were in the famous Scofield Memorial Church in Dallas, Tex., with Pastor Harlan Roper.

Ray and Mrs. Osterhouse conducted campaigns during March in East Detroit, Mich., and Dayton, Ohio. Sinners were saved and believers edified. April 1 they began a meeting at the Evanston Baptist Church, Cincinnati. From there they went to the Swedish Baptist Temple, Portland, Ore.

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MINISTERIAL BIBLE INSTITUTE

July 15-25

Speakers will be Dr. W. H. Houghton, who will direct the Institute, Rev. Herbert Lockyer of Liverpool, England and Max I. Reich.

Special rate to Ministers and full time Christian Workers. Write for information and rates to R. M. Honeyman, Executive Secretary, Montrose, Pa.

GENERAL CONFERENCE

July 26-August 4

Program: Dr. H. A. Ironside, Director, Mr. A. H. Stewart, Dr. Will H. Houghton, Dr. Lewis Sperry Chafer, Dr. Robert C. McQuilken, Rev. Isaac Page, I. A. Raja, Singham, Tamil, India; Mrs. Grace Livingston Hill, Miss Sara C. Palmer, Mrs. Volney P. Kinne and Miss Frances Bennett.

Music: Mr. Homer Hammon and Mr. Howard Hermansen.

PROPHETIC CONFERENCE

August 5-11

The Annual Prophetic Bible Conference will be held August 5-11, under the leadership of Dr. Arno C. Gaebele, of New York, Editor of "Our Hope," 456 Fourth Ave., New York City. Other speakers and singers will be announced.

BIBLICAL RESEARCH CONFERENCE

August 12-19, 1935

Under the direction of Rev. David L. Cooper of Los Angeles. Presents the claims of the Bible and the Christ concerning the Jewish people. A sure word of prophecy.

Rev. Wallace Caubel of Philadelphia and others will also speak. Write for details.

For information write R. M. Honeyman, Executive Secretary, Montrose, Pa.

Mention Moody Monthly

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Plans and problems of Indian work are discussed along with Bible study and inspirational addresses. Come to Camp Elden this summer.

For detailed program and rates address

REV. JAMES R. SMITH
FLAGSTAFF ARIZONA

John H. Cassady closed a two weeks campaign March 3 in the Brethren Church, Canton, Ohio. The church was filled to its capacity. A large number of confessions and reconsecrations were made during the many services. Pastor Inman stated that the entire church was wonderfully moved to give itself more fully to the work of the kingdom.

John Imrie reports two weeks spent in February with Pastor Bert Greeson, of the Bethel Baptist Church, Indianapolis, Ind. Mr. Imrie had charge of the music. His next meeting, March 3-17, was with the First Baptist Church, Flora, Ind.; J. Edward Lehman was the evangelist.

Violet Heefner and Anna Sudenga held a campaign Mar. 3-10 in the First Baptist Church, Sunbury, Ohio, W. L. Peters pastor. There were 43 people who decided for Christ, and three girls heeded the missionary call. Sixty-five of the high school and junior high young folks attended high school night. Miss Sudenga presented a sacred musical concert on the last Sunday evening of the campaign just preceding the message. She played solos on the xylarimba, piano-acordian, and autoharp, as well as the piano.

The **George Dibble Party** spent February and March in Florida, assisting Dr. William Evans in a Bible conference in the Presbyterian Church, Miami, and holding meetings in the Central Presbyterian Church in St. Petersburg. During the latter part of March they engaged in a meeting in the First Methodist Episcopal Church in Canton, Ohio.

Raymond O. and Mrs. Nelson assisted Oscar Lowry in a union campaign in February in Plainfield, Ill. There was a spiritual awakening in the community, many were saved and the church members revived. Mr. Nelson had a large chorus choir which helped him faithfully each evening. The children attended in large numbers. They also report a profitable meeting in the Methodist Church, Medaryville, Ind., O. L. Collier, pastor. Nearly every child in town attended the meetings for children. Services were also held in Utica and Monticello, Ill., during March.

Sylvester Sanford reports a two weeks revival with Pastor C. W. Loomis in the United Brethren Church in Tillamook, Ore., which proved a great blessing. There were 23 who took a definite stand for Christ and 30 renewed their covenant. Mrs. Sanford assisted in the music. A two weeks meeting in the College Chapel, Philomath, Ore., proved a great blessing to the community. There were 55 conversions. The next meeting was with Fenton Rosco in Blanchard Memorial Church, Portland, Ore.

Guy W. Green conducted services February 20 to March 3 for the Maywood Presbyterian Church, Oklahoma City, Okla., as the result of which 23 persons were received into church membership, 20 coming on confession of faith. During the twelve days meeting in the First Presbyterian Church of Edmond, Okla., 15 came to the Lord.

Dr. Harry A. Ironside, pastor of Moody Memorial Church, conducted a series of meetings on the evenings of March 3-8 for the Central North Broad Street Presbyterian Church, Philadelphia, Pa., Merrill T. MacPherson pastor. The large audiences that attended each night were greatly blessed by the rich Bible messages.

Dr. Oliver E. Williams Evangelistic Party, of Pittsburgh, conducted a revival in March in the First United Brethren Tabernacle, Parkersburg, W. Va. The tabernacle was crowded to overflowing, and great religious interest prevailed. The meetings continued until April 7. Dr. Williams was assisted by his wife and J. Roy MacMurray. Dr. W. A. Knapp is pastor of the tabernacle.

Everett C. and Alice S. Mills held a victorious two weeks revival at Bowling Green, Ohio, in March, which resulted in 152 conversions. The last two weeks of March a campaign at West Unity, O., resulted in 80 conversions, and a religious awakening among the members of the church and community. The first week of their campaign in Epworth Methodist Church, Youngstown, Ohio, 175 definite

Lake Harbor Bible Conference

MUSKEGON, MICH.

JUNE 2-SEPT. 2, 1935

Some of the Conferences which will be held at the Lake Harbor Bible Conference Grounds during the summer . . . Evangelical Covenant Churches of Lower Michigan, The Moody Bible Institute of Chicago, The Chicago Gospel Tabernacle, The Interdenominational Prophetic Conference. Also others equally interesting and attractive.

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August 4 to 11 inclusive Moody Bible Institute of Chicago Bible Conference LAKE HARBOR, MICHIGAN

The speakers will include Dr. James M. Gray, Dr. Will H. Houghton and Rev. Herbert Lockyer, of England.

Moody Bible Institute Monthly

conversions for Christ were registered. Two hundred and fourteen men came to the altar in the evening consecration service.

Pat B. Withrow, superintendent of the Union Mission, Charleston, W. Va., recently spent eight days with the Baptist Church, Akron, Ohio. There were one hundred and thirty-eight at the altar. The church was wonderfully revived. Mr. Withrow's most recent revival was in Rowlesburg, W. Va. One hundred and sixty-four were reported at the altar. Seventy-five in one class united with the church, and many others joined other churches.

Ralph A. Brown, pastor of the First Baptist Church of Pekin, Ill., reports a great revival campaign in March under the leadership of P. B. Chenault, pastor of the First Baptist Church of La Salle, Ill. Mr. Brown writes: "There were more than 40 decisions for Christ and many rededications. Some great victories were won as mothers and fathers surrendered to the Lord. God richly blessed the church through the ministry of this servant. Several young people are planning to attend the Moody Bible Institute."

John W. Troy writes, "God gave us 96 souls on the first invitation in the city-wide union campaign in Keyport, N.J. We praise God for bringing an old-fashioned revival to this town. 'Ed' Schneider assisted with the young people and as pianist. On March 4 we closed an engagement with the Methodist Protestant Church in Mount Vernon, Ohio. God blessed with 186 souls, 60 volunteers, and 103 tithers. We praise God for our friends who remember us in prayer."

The Iowa Christian Fundamentals Association is holding the fourteenth annual conference in the First Baptist Church, Waverly, Iowa, April 29, 30, and May 1. Dr. Paul W. Rood will be the principal speaker Monday evening. Other speakers during the conference will be J. L. Masmere, T. F. Cooke, A. W. Winkleman, Hugh E. Williams, and O. G. Lewis. For further information write A. C. Huston, 2737 Des Moines St., Des Moines, Iowa.

The Stony Brook Assembly at Stony Brook, Long Island, will open the twenty-sixth conference season July 5, and continue through September 2. Nine conferences will meet during that period. The New York Youth Christian Center is holding its conference at Stony Brook for the first time. An excellent program is being arranged with a capable faculty and outstanding speakers. The popular Interdenominational Young People's Conference, under the leadership of Dr. Weaver K. Eubank, of the Ninth Presbyterian Church of Philadelphia, following immediately after that of the New York Youth Christian Center, makes it possible for young people to enjoy a very profitable two weeks' vacation at a minimum expense. The music during the first three weeks in August will be in charge of Homer Hammontree assisted by Paul

Beckwith. F. Carleton Booth, of the Providence Bible Institute, will direct the music during the General Bible Conference. Hotel service is maintained during the conferences. Information may be had by addressing Gilbert C. Moore, Stony Brook Assembly, Stony Brook, Long Island, N.Y.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE



Harry McCormick Lintz held a meeting March 10-31, in the First Swedish Baptist Church, Minneapolis, Minn., A. E. Sjolund, pastor. During the first week the main auditorium could not accommodate the crowds; on the second Sunday an amplifying system carried the messages to the lower auditorium seating over 300, and on the last Sunday approximately 1,200 were in attendance at both auditoriums and communicating rooms, and many were turned away. Some tabulated results: 44 professed conversions; 107 restorations; 372 rededications; 150 offered themselves for full time Christian service. Mr. Sjolund testified that it was the greatest meeting that has been held in his church during his six years as pastor. Mr. Lintz and the "Musical Whites" were unanimously invited to return in March 1936. In addition to the services in the church, they made daily broadcasts from station WTCN, plus two broadcasts over local stations. They also addressed the students of Bethel Academy and Seminary and Northwestern Bible School, and brought the spirit of evangelism to a large factory at the noon hour.

Dr. Henry Ostrom spoke February 20 to March 3, at the First Baptist Church, DuBois, Pa., I. A. Falk, pastor. March 10-13 he held a Bible conference in the Calvin Presbyterian Church, Philadelphia, Pa. W. Edward Jordan, the pastor, writes that he brought "splendid messages." While in Philadelphia he spoke twice at the Chestnut Street Theatre, and several times to faculty and students of the Philadelphia School of the Bible. He also addressed a group of Christian business men. He appeared on the program of the Fitchburg, Mass., Bible conference, March 24-29.

Max I. Reich was one of the speakers at Bible conferences in Springfield, Mass., March 17-22, and Fitchburg, Mass., March 24-29.

Dr. William P. White held a Bible conference in the Bethel Presbyterian Church, Seattle, Wash., James Edgar, pastor. March 24-31 he spoke at a Bible conference in the Fern Hill Baptist Church, Tacoma, Wash.

Herbert Lockyer, of Liverpool, England, gave addresses and lectures at Fort Worth and Houston, Tex., and Lexington, Ky., Bible conferences.

1935

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GENERAL CONFERENCE JULY 19th TO 28th

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★ ★ ★

FOURTEENTH ANNUAL GIRLS' AND YOUNG WOMEN'S CONFERENCE JULY 6th TO 15th

Directed by Mrs. Helen B. Powell
of Atlanta, Ga.

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TENTH ANNUAL CONFERENCE FOR BOYS AND YOUNG MEN

Directed by Rev. Isaac Page of
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AUGUST 3rd TO 12th

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May, 1935

BIBLE CONFERENCES

The Institute conducted an interdenominational Bible conference March 17-22, in the First Baptist Church, Springfield, Mass., Robert W. Pierce, pastor. The arrangement was made by A. J. Shartle, of the Bureau of Maintenance, and the speakers were Dr. Gray and Max I. Reich. The music was in charge of H. I. Peterson, of Georgetown, Mass. A showing of the motion picture of the life and work of the Institute was given on the Thursday evening of the week to a large and interested audience. On the closing evening of the conference, the pastor and officials of the church gave a dinner to the Institute representatives, at which time they expressed their deep thankfulness for the blessing the conference had brought to the church and to the city, and expressed their desire for a similar gathering a year hence.

At the southern conferences Herbert Lockyer, of Liverpool, England, gave expository and inspirational addresses, and at Fort Worth and Lexington his illustrated lecture on Mary Slessor, the Scottish mill girl who became a famous missionary. A number of young people were called into life dedication for Christian service.

Fort Worth, Tex., March 3-8, First Presbyterian Church, Dr. James K. Thompson, pastor. The attendance steadily increased and the facilities of radio station KRIS carried the blessing broadcast. Here Mr. Lockyer had the pleasure of addressing the Lions Club and the students of the Southwestern Theological Seminary. A. G. Annette, president of the Alumni Association, met with former Institute students at a fellowship supper.

Ray E. Bomboy had charge of business details.

Houston, Tex., March 10-14, First Presbyterian Church, Dr. Charles L. King, pastor. Mr. Lockyer preached Sunday morning at Oaklawn Presbyterian Church and addressed the Baptist Ministerium, attended by 40 white and 20 negro pastors, and later the Mary Burnett School for Girls. He also broadcast over



First Presbyterian Church, Houston, Texas

station KPRC, at the family worship hour, with far-reaching effect. A number of Houston churches co-operated and nine groups of Moody Bible Institute Correspondence School students contributed their influence and support. Visitors came from Spring Branch, Minnetonka, Genoa, Dickinson, Galveston, and Nacogdoches, the last named 200 miles away. G. E. Simpson, teacher of the Scofield Correspondence Course, handled most of the business details, although Mr. Bomboy was present for the first few days.

Lexington, Ky., March 17-22, Calvary Baptist Church, Dr. T. C. Ecton, pastor. During the week Mr. Lockyer addressed Georgetown Baptist College, Transylvania Christian College, and the faculty and students of the Engineering Department of the University of Kentucky. One day at lunch he also spoke to the Co-operative Club. Five broadcasts were made over station WLAP. The last night Mr. Bomboy showed the motion picture of the life and work of the Institute. Lee Lewis, of Highland, Kan., was tenor soloist and song leader.

FUTURE ENGAGEMENTS

Harry O. Anderson—Apr. 21-May 5, Van Nuys, Calif.; June, Colorado Springs, Colo.; July, New York, N.Y.; October, No. Hollywood, Calif.

Harold Alexander—Apr. 28-May 12, Colton, Calif.

Gerald E. Bonney—Apr. 28-May 13, North East, Pa.; May 19-June 2, Broken Bow, Okla.; June 9-21, Wynnewood, Okla.; June 23-July 8, Hollis, Okla.

John H. Cassidy—Apr. 28-May 12, University Park, Md.; May 19-June 2, Youngstown, Ohio; June 9-23, Tire Hill, Pa.

C. A. Dougherty—Apr. 17-21, Empire, Ohio; July 21-Aug. 1, Spratt, Ohio.

C. William Harris—Apr. 28-May 12, Vestal, N.Y.

L. James Kindig—Apr. 22-May 5, Clarkes Grove, Minn.

Oscar Lowry—Apr. 28-May 19, Elkhart, Ind.; May 26-June 16, Columbus, N.J.

L. O. and Mrs. McCartney—Apr. 28-May 19, Johnstown, Pa.

Everett C. and Mrs. Mills—Apr. 22-May 5, Utica, Ohio; May 12-19, David City, Neb.; May 20-27, Lancaster, Wis.; June and July, Los Angeles, Calif.

Raymond O. Nelson—April, Erie, Pa.; May, Duluth, Minn.; June, Denver, Colo.; July, Niagara Falls, Ont.

W. E. Pietsch—May 26-June 9, Princeton, Ind.; June 10-16, Neenah, Wis.; June 19-July 4, Los Angeles, Calif.; July 7-21, Atlanta, Ga.; July 22-31, Sparta, Ga.; Aug. 1-24, Chicago, Ill.; Aug. 25-Sept. 1, Cicero, Ill.

B. M. Rollins—Apr. 15-28, Mount Pleasant, Pa.; Apr. 29-May 12, Canton, Ohio.

F. C. Rueckert—Apr. 28, Zenith, Kan.; May 26, Hanna City, Ill.; June 17-July 8, Conference, Lewistown, Ill.; Sept. 1, Elkhart, Ind.; Oct. 6, Wilmington, Del.; Nov. 10, Jeffersonville, Ohio.

Sylvester Sanford—Apr. 22-May 5, Mullinville, Kan.; May 6-19, Canton, Ill.; May 20-June 2, Sumner, Ill.; June 3-16, Mulvane, Kan.; June 17-30, Reedsburg, Wis.; July 2-21, Raw City, Pa.; July 22-Aug. 4, Twelve Mile, Ind.; Aug. 6-18, Sumner, Ill.; Aug. 19-Sept. 1, Chauncey, Ill.; Sept. 2-15, Memphis, Tenn.; Sept. 16-22, Galesburg, Ill.; Sept. 25-Oct. 6, Glendive, Mont.; Oct. 7-20, Beach, N. D.; Oct. 21-Nov. 3, Circle, Mont.; Nov. 4-17, Malta, Mont.; Nov. 18-Dec. 1, Harlem, Mont.; Dec. 2-15, Great Falls, Mont.

Gipsy Smith, Jr.—Apr. 21-May 5, Crewe, Va.; May 12-26, Canton, Ga.

O. W. Stucky—Apr. 28-May 12, Pontiac, Mich.; May 19-June 2, Detroit, Mich.; June 15-28, Detroit, Mich.; Aug. 11-25, Pekin, Ill.; Sept. 8-22, Albion, Mich.; Sept. 29-Oct. 13, Wayne, Mich.

J. W. Troy—Apr. 28-May 13, Plainfield, N.J.; July 7-21, Kane, Pa.; July 23-28, Philadelphia, Pa.; July 30-Aug. 4, Ardmore Park, Pa.; Aug. 6-11, Philadelphia, Pa.; Sept. 8-23, Hamilton, Ont.; Sept. 29-Oct. 14, Allentown, Pa.; Oct. 20-Nov. 4, Tacoma, Wash.

George E. Vinaroff—Apr. 28-May 19, Kearney, Neb.

Dr. Walter Lewis Wilson—Apr. 21-28, Cleveland, Tenn.; May 26-June 6, Lincoln, Neb.; June 11-14, Kansas City, Mo.; July 27-Aug. 3, Gull Lake, Mich.; Aug. 4-18, Detroit, Mich.; Aug. 20-25, Camp Grounds near Cuba, Ill.

Zeoli McKee—Apr. 28-May 12, Grand Rapids, Mich.; May 19-June 2, Fargo, N.D.; June 9-23, Detroit, Mich.

THE KING AND "THAT NIGHT"

"On that night could not the king sleep" (Esther 6:1; Ahasuerus)—God's intervention for Israel.

"And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers" (Acts 12:6)—God's answer to His people's prayer.

"In that night was Belshazzar the king of the Chaldeans slain" (Dan. 5:30)—God's judgment on man's pride.—*Student of Scripture.*

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Book Notices

Any book favorably mentioned in this department may be secured from the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

Is the Jew Still First on God's Prophetic Program? by David L. Cooper, Th.M., Ph.D.

This pamphlet of thirty-six pages, of which the president of the Biblical Research Society is the author, is a worthwhile publication with a good part of which we can heartily agree. We cannot say the same, however, of the literary method which he advocates as the shortest and most efficient way of evangelizing the Jew, as we still believe in the supreme value of personal work with the Jew. Therefore we take issue with Dr. Cooper when he speaks of Paul's method as the literary one, inasmuch as the letters of the apostle commonly followed his personal evangelism on the spot. If, however, Dr. Cooper finds his method the best for him to use we are glad to encourage him in doing so, inasmuch as we would "by all means save some."

Biblical Research Society, 4417 Bernice St., Los Angeles, Calif. J. M. G.

Antichrist, by Joseph Roth.

The substitute to this book is "An Essay on Evil in the Modern World," and is a translation by Moray Firth. The author is spoken of as an "exile from Hitlerdom, a man of the world, a traveled writer on current affairs, and a distinguished novelist." But we confess our ignorance of him until we read this singular book. The Antichrist of which it treats is not he of the Bible, however, but resembles more nearly "that old serpent, called the devil and Satan which deceiveth the whole world" (Rev. 12:9), and who ultimately gives "his power and his throne and great authority" to the Antichrist (Rev. 13:2). Mr. Roth finds a strange secret behind modern phenomena. Whether it be the movies, munitions, manufactures, oil concessions, race prejudice, or what not, there is a lurking force back of them all, an evil potentiality, concentrated in power, subtle in temptation, intense in its negation of God, and meaning only harm to human kind. It must be a personality, he thinks, and he thinks right. Paul's inspiring letter to the Ephesians (2:1-3), tells us who or what that personality is, and we are grateful to say, it also tells us how to be delivered therefrom, which is not true of Mr. Roth's book. This omission from our author makes his volume terrible reading. To peruse a chapter in it before retiring would prevent sleep, but in the case of Christian believers, it also would cause thanksgiving to God who giveth them the victory through our Lord Jesus Christ (1 Cor. 15:57).

177 pages. 8 1/2 x 5 1/2 inches. The Viking Press, New York. J. M. G.

A Study of the Little Child; A Study of the Primary Child; A Study of the Junior Child, by Mary Theodora Whitley.

These are prepared as textbooks for specialization courses in the study of the particular age groups indicated. Every well equipped teacher makes a study of the child he teaches. These books are excellent aids to that end, for individual or group study. The child is revealed as he is at home, at school, and at play; as he is physically, mentally, socially, and religiously. The Junior's interests in reading and in hero worship are treated. *The Study of the Little Child*, the most recent revision, is particularly complete in its scope, and rich in illustrative material. The treatment of how the child learns and his responses to good and poor methods of teaching and discipline are especially helpful to both Sunday school teacher and parent.

The reader will note it indicated that the child is revealed more as he is *religiously* than spiritually. Whatever territory separates noble character and spirituality is largely outside the scope of these studies.

264 pages, 7 x 5 inches, \$1.35; 186 pages, 7 x 5 inches, 90 cents; 155 pages, 6 1/2 x 4 inches, 60 cents, respectively. Westminster Press, Philadelphia. J. E. C.

Ten Sermons on the Second Coming of Jesus Christ, by I. M. Haldeman, fifth edition, with an Introduction by James M. Gray.

That which Dr. Haldeman has written on this, or any other subject, will always have vital interest for evangelical students of the Bible. There are ten chapters in this book, every one of which goes to the heart of the matter of which it treats, and although we may not agree with their author at every point, yet it will warm our hearts and stimulate our minds to read what he has to say. We would mention especially Chapter 2, The Second Coming of Christ in Relation to Doctrine, Promise, and Exhortation; Chapter 5, The Judgment Seat of Christ; Chapter 8, The Great Tribulation; Chapter 10, The Thousand Years and After. As stated in the Introduction, Dr. Haldeman was no coward, and he revelled in the great primary truths of Holy Scripture as this volume witnesses. Great audiences crowded his church in New York on Sunday evenings to listen to these expositions, and although the preacher was then approaching four score years, still he was almost without an equal in the eloquence and power of his messages. May this book be read by thousands.

748 pages. 8 1/2 x 5 1/2 inches. Fleming H. Revell Company, New York. \$2.50. J. M. G.

Unveiling the Future, compiled and edited by T. Richard Dunham.

This is a book of twelve prophetic messages, written by twelve of the best known Bible teachers in our country, among them Drs. Gray, Riley, Gaebelein, Pettingill, Barnhouse, Trumbull, and others fully qualified to write upon prophetic themes. The subjects are all different, dealing with various truths and aspects of unfulfilled prophecy. We know of no single volume which is more important to possess in these uncertain and significant times. Every Christian should be informed concerning events belonging to the most distant future.

165 pages. 7 1/2 x 5 1/4 inches. Fundamental Truth Publishers, Findlay, Ohio. \$1.00. G. S.

The Jew and the World Ferment, by Basil Mathews.

This is an excellent book, attractive and compelling both by the dignity and beauty of its diction and the wide range of facts which the author brings before the reader, and which he evaluates with deep understanding and sympathy. There is no doubt that the book before us is probably the best thing that we have on the subject from the pen of a Christian writer. Both Jews and Christians will read it with profit.

We do not agree with everything that the author says. In one or two places where he touches upon the fundamentals of the faith there may be a sense that something is lacking. This we sincerely regret. However, with all these drawbacks we cannot help praising God for this most timely and most interesting book which we most cordially recommend to our readers.

186 pages. 7 3/4 x 5 1/4 inches. Friendship Press, New York. Cloth, \$1.50; paper, \$1.00. S. B.

Mildmay Conference Book of Remembrance 1934.

This conference center in London, now under the supervision of the World Dominion Movement, has been bringing together at its annual meetings some excellent Bible teachers and well-known world missionary leaders. This volume contains some rich Bible expositions as well as challenging messages from many mission fields. Dr. Samuel M. Zwemer, of Princeton Seminary, was one of the speakers at this conference.

140 pages. 9 3/4 x 7 1/2 inches. Marshall, Morgan & Scott, London. Obtainable from Zondervan Publishing House, Grand Rapids. \$1.00. D. L. F.

Life with a Capital L, by A. Lindsay Glegg.

An intensely practical series of devotional messages, heart-searching and thoroughly biblical. The author is a business man of England and a frequent speaker at Keswick Conventions.

127 pages. 7 1/2 x 5 inches. Marshall, Morgan & Scott, London. 40 cents. D. L. F.

Bible History References, Volume I, by F. Rupprecht.

This is the second revised and enlarged form of a textbook which is intended for catechetical instruction in the Lutheran Church. A feature of the revision is the references to catechism pages, to hymns, and to chapters in the Bible in which further doctrinal and historical material is found. In short, the enlarged references will prove of great value to all who are engaged in teaching Bible history, whether this be in the Christian day school or Sunday School. There are valuable appendices as well as a glossary and topical indexes. The work has mechanical excellence, is well illustrated, and abounds in maps.

460 pages. 7 1/4 x 5 inches. Concordia Publishing House, St. Louis. \$2.50. C. H. B.

How to Identify the Stars, by Willis I. Milham, Ph.D.

This small handbook by the professor of astronomy at Williams College offers concise information about the constellations, with their names and shapes, and the chief stars to be seen by the naked eye with their locations, colors, magnitude or brightness, and method of designation by astronomers. Knowledge of higher mathematics would be helpful in grasping classification by size, but it is not essential for locating the stars because four charts and twenty-four plates accompany the text. Practical use will demonstrate the value of this guide to star gazing. Lists of other good books are added.

38 pages. 7 1/2 x 5 inches. Macmillan Company, New York. \$1.50. H. E. S.

The Unchanging Christ and Other Sermons, by H. A. Ironside.

This book contains twelve sermons delivered by Pastor Ironside to the people of the Moody Memorial Church, Chicago. They are stenographic reports of these sermons, the title being taken from the first. They embrace a variety of evangelistic and inspirational themes, the last two being "Prophecy, an Outstanding Proof" and "Where Is the Promise of His Coming?"

It is a pleasure to commend this publication to ministers who are concerned about the presentation of the gospel message to the people, as well as to those who desire the fresh and vigorous presentation of the truths of the gospel.

168 pages. 8 x 5 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. P. B. F.

Word Studies in the Old Testament, by B. A. M. Schapiro.

Mr. Schapiro has undertaken a gigantic and ambitious task in preparing this Hebrew-Christian commentary containing talmudical and rabbinical interpretations on the Hebrew words of the Old Testament. His first volume comprises only the first verse of the Bible, seven words in all. One can imagine how many more volumes there would have to be when the whole task is completed. But the reader does not need to go very far in order to obtain an adequate impression of the strange and fascinating manner in which some of the Jewish rabbis handled the Scriptures. One learns of that peculiar combination of great reverence for the law of Moses and the fancifulness and recklessness with which some of its words are explained and interpreted; also the great abandonment to the will of God together with the endeavor to chain that will to its own ends. While a knowledge of the Hebrew original is useful for the understanding of the Jewish interpretations, it is not indispensable. The author painstakingly endeavors to represent in English both the form and meaning of the ancient originals.

28 pages. 11 x 8 1/2 inches. Bible House, New York. 50 cents. S. B.

May, 1935

Men and Women of Far Horizons, by Jesse R. Wilson.

Fifty-eight sketches by and about Christian missionaries and their colleagues in mission lands by over fifty authors have been brought together in this book by the editor who is the general secretary of the Student Volunteer movement. During a period of ten years they have been appearing in the official organ of this organization, and present in their new format "neither a formal exposition of missions nor a reasoned argument," but rather the story of missions from various angles by missionaries in action on many fields. They wrote out of their own experience with contagious enthusiasm and profound conviction, although in some cases it is felt that that conviction has not been sufficiently instructed by the centrality of the Cross. Altogether, this deposit is not as rich in evangelical spirit as that gathered in several similar books by the late Belle M. Brain.

214 pages. 7 3/4 x 5 1/2 inches. Friendship Press, New York. Cloth, \$1.00; paper, 60 cents. J. R. R.

A Greater Than Solomon, by Robert G. Lee, D.D.

Dr. Lee, the much loved pastor of the Bellevue Baptist Church, Memphis, Tenn., has been spoken of as America's silver-tongued gospel preacher, and we can appreciate his reputation as such after reading his latest book of sermons. Such eloquence as we have herein is amazing. People must be swept off their feet as they listen to discourses such as this volume sets forth. Apart altogether from their biblical value, Dr. Lee's books ought to be read by preachers with a limited vocabulary. The wealth of language within such is unique.

There is no doubt whatever regarding the fundamental aspect of these sermons. As a sincere, orthodox believer Dr. Lee preaches a full and glorious gospel. The first two sermons comprising this volume are among the greatest Christ-honoring sermons it has been our privilege to read.

Broadman Press, Nashville, Tenn. \$1.00. H. L.

Glimpses of Uganda, by K. M. E. Lillingston.

This is a brief but most readable sketch of some impressions of the Baganda, whose history as a nation goes back to an unbroken line of kings for more than a thousand years. Of itself, this speaks significantly of the enduring character of a feudal type of African culture, which, under the impact of Western ideas, is yielding to change. It is written by a visitor whose membership in various C. M. S. committees has prepared her for the romance of one of the more vigorous of the younger churches, but even she confesses she was thrilled by what she saw and heard. Her appraisal is marked by the judicial temperament, for she presents the shadows without which the highlights would not make a true picture.

73 pages. 7 3/4 x 5 inches. Church Missionary Society, London. 35 cents. J. R. R.

The Old Testament—A Study; The New Testament—A Study, by Herbert C. Alleman.

These texts have been prepared for the Lutheran classes in teacher training, under the auspices of the International Council of Religious Education. They are to be commended for providing Bible reading and topics for other study, that direct the student to the use of the Bible rather than a textbook on the Bible. At the same time, from the bibliography which concludes each chapter it is evident that the writer has drawn some of his material from modernistic sources. An illustration of this is found in his teaching that there are two Isaiahs. He believes that the purpose of the book of Revelation, "like Hebrews and I Peter, was to stay defection and to nerve the hearts of the wavering. Christians might be in peril, heaven might seem to be shut against their cry, the imperial monster (Nero) might even seem to have the mandate of the Most High; but—help is near, and the armies were already in motion; the Lord was coming again. Such is the thought of this book."

205 and 151 pages, respectively. 7 1/2 x 5 1/4 inches. United Lutheran Publication House, Philadelphia. 75 cents and 65 cents. C. H. B.

Love Is Strong as Death, by H. Lindemann, Ph.D.

A distinguished Lutheran pastor presents in this small book twelve vivid and enkindling chapters on as many Bible love scenes, and instances of tested and true affection. They were originally lectures at a Vacation Bible Camp, and their publication was requested by the hearers. A Bible student's understanding of many chapters of Scripture may be enhanced by a reading of these interesting pages.

80 pages. 8 x 5 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. W. M. R.

Junior Hymns and Songs, by Elizabeth McE. Shields.

The various needs for songs in Sunday, week-day and vacation sessions, and Junior societies of our Church School are excellently met in this book. The many old favorites and new songs will delight leaders as well as boys and girls. One is impressed that these hymns are exceptional for developing a vital spirit of worship, of love for God, and a deep understanding of the life and sacrifice of the Lord Jesus Christ. Other helpful features are instrumental selections and worship programs.

118 hymn and song selections, 12 pages of worship programs. 8 1/2 x 6 inches. Onward Press, Richmond, Va. 65 cents. J. E. C.

The Holy Bible.

What type of a Bible should be placed in the hands of boys and girls, especially Sunday School pupils using the Textbook for the first time? The answer is a well-bound, bold-faced, self-pronouncing text without helps other than illustrations and maps. This we believe the publishers have provided in a new edition, beautifully illustrated with forty-seven Bible scenes in color. Mr. E. S. Hardy, who contributes these full page illustrations, is one of a famous family of artists and among modern painters is pre-eminent as a Bible illustrator. The mechanical reproduction of his sketches is all that can be desired. Were any criticism to be made, it would be the substitution of a larger assortment of maps instead of the helps to the study of the Bible, much of which material will be useful only to older pupils.

248 pages. 7 x 4 inches. Collins' Clear Type Press, New York. \$2.00. C. H. B.

Golden Treasure, by Mrs. E. A. Houghton.

These one hundred and four homilies are designated "Talks with Young People." They are thoroughly orthodox and undenominational, and while they are brightly and interestingly written, we do not think their appeal on this side of the water will be as strong as in England where they are published.

264 pages. 7 1/2 x 5 inches. Gospel Magazine Office, London. 90 cents. J. R. R.

Building the Home Christian, by J. A. Huffman.

The passing of the home has been the tragedy of the present day. Once it was the industrial and social center, but today occupations and amusements beckon both old and young to come away, and the entire family interest is gradually being transferred to activities outside the home. Once the home, inspired by the Church, was the center of the spiritual and religious life, and the greatest loss that it has sustained today has been the passing of the family altar and the failure of the parents to provide the all-important elementary instruction in the Bible. Professor Huffman's well-known devotion to the interests and needs of young people has led him to add one more excellent volume to the helpful list he has already prepared. Those about to assume the responsibilities of a home could have no better instruction for Christianizing its training, resources, relationships, and amusements. The wholesome advice that is to be found on every page makes us wish that the book could be placed in the hands of every Christian young man or woman.

142 pages. 7 1/2 x 5 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. C. H. B.

Water Baptism and the "Sign Gifts"

A significant article scheduled for

JUNE ISSUE

MOODY Bible Institute MONTHLY

Other articles of importance to our readers will be

Can the Trinity Be Illustrated?

The Second Coming of the Holy Spirit

A Farmer Boy on Frontier Missions

How Dumb Animals Speak

Supply your friends, especially the young people, with the JUNE ISSUE. Let it be the first of an 8 months' trial subscription for \$1.00. These 8 months will include addresses given at Founder's Week Conference.

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Taureg Trails, by Dugald Campbell, F.R.G.S.

That indefatigable traveler for Christ, Dugald Campbell, has spoken to us again from the heart of Africa concerning the Veiled Tauregs, those mysterious nomadic warriors whose home is the trackless desert, and whose history fades into the dim past. And he speaks as a distributor of the Holy Scriptures amid a succession of hazards which would appall any but the stoutest warrior for the honor of God. Forty-three years a missionary in Africa, he hopes shortly to undertake another two years' trip, intrigued by "the whisper of the desert wind and the tinkling of the camel's bell," but motivated by the urge to bring to the Tauregs the saving gospel of Christ.

39 pages. 7¼ x 4¾ inches. Pickering and Inglis, London. 20 cents. J. R. R.

The Cross and the Crown.

This is a brochure containing two addresses delivered at a great demonstration organized by the Bible Testimony Fellowship of Great Britain in support of the full inspiration of the Bible. The title aptly describes the contents. The first address, by Dr. Norman Dunning, president of Cliff College, deals in a masterly way with "The Cross of Jesus." The second address, by Dr. William Evans, is equally strong. Taking as the basis for his lecture the book of Revelation, he summarizes its contents in a clear and concise way under the caption of "The Victorious Christ." Seldom will one find within the confines of two addresses such a presentation of the cross and the crown.

32 pages. Marshall, Morgan and Scott, London. 15 cents. J. C. P.

Chant of the Night, by C. Kuipers.

A tale of missionary endeavor among the American Indians of the Southwest. Quite out of the ordinary, in that the reader is led into the every-day life and thought of the pagan natives, through much that is weird and fantastic, disclosing their inner reactions to the white man and the gospel message. The missionary's heart too, is laid bare, and we are permitted to share much of his anxious burden, heartache, and frequent disappointment, as he yearns over the faltering converts until Christ be formed in them. Those looking for an absorbing story will find one here. Mission workers, at home or abroad, will discover a rich store of sound wisdom bought by priceless experience.

215 pages. 7¼ x 5½ inches. The Zondervan Publishing House, Grand Rapids. Paper, \$1.00; cloth \$1.25. W. H. H.

The Evangelical Message, by C. M. Chavasse, M.A., M.C.

Our attention is called to a most interesting historical fact, that phenomenal religious revivals have occurred at intervals of about two hundred years, dating back to the Great Reformation, or even to Wycliffe in the fourteenth century. "The evangelical message" is the good news which establishes the individual's personal and direct relationship with God. From the start Jesus Christ was preached as "the sole means of salvation," and in all real evangelical preaching this has been true down to the present day. No revival is possible apart from such preaching.

15 pages. 7¼ x 5 inches. Lutterworth Press, London. 10 cents. G. S.

A Desert Journal, by Evangeline French, Mildred Cable, and Francesca French.

The title might suggest something exceedingly dry and monotonous; but nothing more lively or thrilling has ever been written. It is the story of missionary adventure, by the three women authors, in one of the most inaccessible and difficult territories in the world. This unexplored land is full of dramatic material—people of many races and languages, historical lore without end, ancient primitiveness, highwaymen of the old school, and bandits of the modern up-to-date order. Into this ancient atmosphere, ideas and products of the modern world are crashing with astonishing results. These pioneers of the Cross have a matchless tale to tell of God's gracious care and providence, and the wonder working power of the gospel. Such experiences as they passed through would prove a challenge to young men of vigorous phy-

sique and strong faith, yet these women, past the middle of life, gloried in their opportunities to make Christ known where His name had never yet been heard.

An excellent volume for either young or old, and especially fine for reading in missionary societies.

261 pages. 7½ x 5 inches. China Inland Mission, Philadelphia. \$3.00. W. H. H.

S.P.C.K. New Scripture Atlas, by George Philip, F.R.G.S.

In very handy and attractive form this contains 16 colored plates that include 41 maps and plans illustrating all phases of the historical geography of Palestine and the other lands mentioned in the Bible. Notable features are distinctness of boundaries shown, clear lettering of names, full explanatory notes added on historical changes as they have occurred, and many unusual details such as separate maps for Abraham's journeying and each year of Christ's ministry. This atlas will prove a valuable aid for every Bible student.

16 pages. 9x11 inches. Macmillan Company, New York. 40 cents. H.E.S.

From the Upper Room to the Empty Tomb, by William Evans, Ph.D., D.D.

The author is a well known and gifted Bible teacher. In this volume, he presents a series of studies on the events covering the closing days of the earthly ministry of our Lord. At the very beginning there is "a suggestive itinerary of the closing days of Jesus' earthly life." From this point the author proceeds to analyze and discuss the events of the period beginning with the scenes in the upper room on Thursday, and continuing until the following Sunday, the day of resurrection, the first Lord's Day. Abundant material for sermons during the Lenten season, passion week, and Easter, will be found in this volume. The events discussed are not considered in the light of later apostolic interpretation, but rather in their own immediate setting. This leaves the student or reader free to follow and develop the truths and ideas presented along both the historical and devotional lines.

The usefulness of this volume is by no means limited to the particular season suggested by the events covered. It will guide many into a clearer understanding of the significance of the events surrounding the closing days of the earthly ministry of our Lord.

294 pages. 8 x 5½ inches. Wm. B. Eerdmans Company, Grand Rapids. \$2.00. J. C. P.

Erasmus of Rotterdam, by Stefan Zweig.

This illuminating biographical study, translated from the German, will interest all students of the Reformation, while revealing a striking parallel to religious and political conditions today. Erasmus was a very liberal priest and scholar, hating all fanaticism and ready to purchase peace among nations at any price, regardless of his own doctrinal views. Like present modernists he confidently believed humanism could bring in the golden age of brotherhood through education alone. He was not democratic, but proposed an aristocracy of the best minds to lead the masses. For a time his dream seemed verging on realization when he became the cultural leader of Europe after the renaissance, for kings, statesmen and popes competed for his favor as though ready to follow his advice. But he lacked not only positive convictions and courage to fight and risk all for them, but especially the qualities essential for leadership. His idealism was out of touch with common folk, and he ignored the power of human sin to weaken man's moral nature. This book pictures his utter contrast to Luther, aggressive reformer and better representative of the German temperament.

Their clash was inevitable and likewise the outcome, forever dividing religiously the western world after starting the terrible Thirty Years War. Yet at first Erasmus aided Luther's cause, and twice later in its crises his supporting influence might have averted strife, but he shrank from taking any definite stand. This book throws valuable light on their doctrinal writings.

247 pages. 8x5½ inches. The Viking Press, New York. \$3.00. H.E.S.

FREE GRANTS OF LITERATURE

"Regarding our progress in the rural school work, the results have been wonderful and it has been a great blessing to have a small part in this wonderful plan. The spiritual needs cause one's heart to melt. We are beginning two new Sunday Schools next Sunday afternoon as a direct result of this plan. One is to be held in a school house where I am told there should be about 100 children of Sunday School age. The other is to be held in a Baptist church that has been closed for twelve or fifteen years. Several of these children as old as ten and twelve have never been inside of a church and one little girl was overheard to say, 'What is a Sunday School?' Pray for us as we get into these places in the name of the Lord."—A.D.T., Mich.

The total amount of literature sent from March 1 to March 30, 1935: 15,867 Colportage Library books, 41,509 Gospels of John (Horton edition), 17,555 Evangel Booklets, 10,174 Pocket Treasuries, 39,372 Gospel tracts, 2,872 New Testaments, 136 Praise (song pamphlets), 1 Bible Alphabet and Memory Work booklet.

Sent in: 1,539 shipments to 43 states and D.C., 1 shipment to the Philippine Islands, 8 shipments to Canada, 20 shipments to 8 foreign countries.

Africa Book Fund: 10 shipments: 40 Colportage Library books, 3 Gospels of John (Horton edition), 1 Evangel Booklet, 2 Pocket Treasuries.

Army and Navy Book Fund: 3 shipments to 2 states: 6,100 Gospels of John (Horton edition), 25 Pocket Treasuries, 155 tracts.

Fire Station Book Fund: 1 shipment to 1 state: 15 Colportage Library books, 25 Gospels of John (Horton edition), 19 Evangel Booklets, 55 tracts.

Free Tract Fund: 12 shipments to 10 states, 1 shipment to Canada, 2 shipments to 1 foreign country: 3,975 tracts.

French Louisiana Book Fund: 2 shipments: 18 Colportage Library books, 125 Gospels of John (Horton edition), 30 Evangel Booklets, 10 Pocket Treasuries, 1,125 tracts, 22 Testaments.

General Mission Fields Book Fund: 1 shipment to 1 state, 3 shipments to 1 foreign country: 37 Colportage Library books, 5,115 Gospels of John (Horton edition), 53 Evangel Booklets, 65 Pocket Treasuries, 565 tracts.

Hospital Book Fund: 101 shipments to 33 states, and D.C., 3 shipments to Canada: 2,106 Colportage Library books, 4,983 Gospels of John (Horton edition), 2,786 Evangel Booklets, 4,492 Pocket Treasuries, 15,831 tracts, 26 Testaments.

India Book Fund: 1 shipment: 13 Colportage Library books, 8 Evangel Booklets.

Latin America Book Fund: 4 shipments to 3 states, 4 shipments to 4 foreign countries: 132 Colportage Library books, 138 Evangel Booklets, 1,712 tracts.

Mountain Book Fund: 522 shipments to 14 states: 3,756 Colportage Library books, 8,800 Gospels of John (Horton edition), 3,667 Evangel Booklets, 2,173 Pocket Treasuries, 4,225 tracts, 2,456 Testaments, 35 Praise, 1 Bible Alphabet and Memory Work booklet.

Negro Book Fund: 53 shipments to 6 states: 641 Colportage Library books, 1,612 Gospels of John (Horton edition), 603 Evangel Booklets, 259 Pocket Treasuries, 387 tracts.

Philippine Islands Book Fund: 1 shipment: 23 Colportage Library books, 25 Gospels of John (Horton edition), 27 Evangel Booklets, 55 tracts.

Pioneer Book Fund: 741 shipments to 18 states, 2 shipments to Canada: 7,284 Colportage Library books, 10,154 Gospels of John (Horton edition), 7,881 Evangel Booklets, 1,161 Pocket Treasuries, 2,564 tracts, 215 Testaments, 1 Praise.

Prison Book Fund: 86 shipments to 31 states, and D.C., 2 shipments to Canada: 1,552 Colportage Library books, 4,067 Gospels of John (Horton edition), 2,003 Evangel Booklets, 1,612 Pocket Treasuries, 7,718 tracts, 103 Testaments, 100 Praise.

Reforestation Camp Book Fund: 13 shipments to 11 states: 250 Colportage Library books, 500 Gospels of John (Horton edition), 339 Evangel Booklets, 375 Pocket Treasuries, 1,005 tracts, 50 Testaments.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from March 1 to 31, 1935, inclusive:

	Number of Contributions	Amount of Contributions
Africa	2	\$ 6.00
Army and Navy	2	51.00
French Louisiana	5	9.19
General Missions	2	52.50
Hospital	402	1,339.80
India	2	14.50
Latin America	2	1.24
Lumber Camp	2	3.00
Mountain	189	665.97
Miners	1	3.50
Negro	2	71.00
Philippine Islands	2	14.50
Pioneer	392	1,182.60
Prison	389	901.50
Reforestation	3	19.00
Seamen	6	14.00
Spain	2	3.00

Alumni News

William M. Runyan

In collaboration with the Alumni Association of the Moody Bible Institute

This department provides items of personal and general news of special interest to all former institute students. Heartily and prayerful cooperation will be greatly appreciated. Please send news items promptly, written legibly, with

full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

DR. HOUGHTON'S ENGAGEMENTS

March 3—First Presbyterian Church, and B.Y.P.U. Rally, Duluth, Minn. March 4—First Presbyterian Church, Virginia, Minn. March 6—Young People's Meeting, First Swedish Baptist Church, Chicago. March 7—Men's Meeting, Englewood Swedish Baptist Church, Chicago. March 8—The Salvation Army, Chicago. March 10-17—Curtis Baptist Church, Augusta, Ga. March 19—Sunday-School Worker's Meeting, First Baptist Church, Elgin, Ill. March 21—First Christian Church, Waukarusa, Ind.

March 24—Bethany Reformed Church and Northside Gospel Center; March 31—North Shore Baptist Church and Woodlawn Baptist Church, Chicago.

California Engagements

April 3—First Brethren Church, Long Beach. April 4—First Baptist Church, Pomona. April 5—Lake Avenue Congregational Church, Pasadena. April 7—Hinson Memorial Baptist Church, Portland, Ore. April 9—First Baptist Church, San Francisco. April 10—Melrose Baptist Church, Oakland. April 11—First Presbyterian Church, Berkeley. April 12—Bible Institute of Los Angeles and Moody Alumni Fellowship Dinner. April 14—Glendale Presbyterian Church, Glendale, and First Presbyterian Church, Hollywood. April 15—Pre-Millennial Association, Los Angeles, and Men's Meeting, Hollywood Baptist Church.

April 19—Independent Baptist Fellowship, Hamilton, Ont., Canada. April 20—Fundamental Young People's Fellowship, Chicago. April 21—Easter Sunrise Service, and Buena Memorial Presbyterian Church. April 22—Christian and Missionary Alliance, Chicago.

DR. GRAY'S ENGAGEMENTS

March 3—Fundamentals Convention, Chicago. March 17-22—Interdenominational

Bible Conference, Springfield, Mass. March 24—Anti-Semite Mass Meeting, Moody Memorial Church, Chicago. March 27—Dedication of new Rescue Mission Hall, South Bend, Ind. March 31—Garfield Avenue Baptist Church, Milwaukee, Wis. April 8—Juniata College, Huntingdon, Pa. April 8, 9—Altoona (Pa.) Monthly Bible Conference. April 17—Fifth U. P. Church, Chicago.

Easter Sunday—Stony Brook School for

D. L. Foster, March 10, Phoenix Gospel Church, Harvey, Ill.; March 17, Madison St. Church, Oak Park, Ill.; March 20, Calvary Gospel Mission, Chicago; March 24, three services, Methodist Protestant Church, Ohio, Ill.; March 31, young people's meeting, Wheaton Bible Church, Wheaton, Ill.

Dr. W. H. Hockman, March 30, missionary meeting, Wheaton Bible Church, Wheaton, Ill.

Harold L. Lundquist, March 3, Albany Park M. E. Church, Chicago; March 3, 10, Excelsior Bible Class, First Swedish Free Church, Chicago; March 17, 24, 31, young people's society, First Evangelical Swedish Free Church, Chicago; March 24, annual Bible School banquet, Buena Memorial Presbyterian Church, Chicago.

Dr. John C. Page, March 8, Moody Memorial Church, Chicago; March 11, Swedish Gospel Tabernacle, Racine, Wis.

Kenneth S. Wuest, March 3, Bible Church of Villa Park, Ill.; March 10, Wentworth Avenue Baptist Church, Chicago.

W. Taylor Joyce, March 3, graduation of Correspondence School class, Community Church of Christ, Whiting, Ind.; March 6, conference, Sunday School officials, Swedish Free and Baptist Churches, Rockford, Ill.; March 11, Bible Faith Mission, Chicago; March 14, three addresses at semi-annual conference of Eastern Indiana Congregational churches, Muncie, Ind.; March 20, women's fellowship meeting, Moody Memorial

Church, Chicago; March 25, men's fellowship, Jefferson Park Gospel Church, Chicago; March 31, Christian Endeavor Society, College Church of Christ, Wheaton, Ill.

Wendell P. Loveless, March 9, young people's rally, Russian Evangelical Church, Chicago; March 17, young people's rally, Swedish Evangelical Mission Church, LaGrange, Ill.; with Howard A. Hermansen, and radio department group, March 3, Auburn Park M. E. Church, Chicago; March 27, Swedish Baptist Church of Englewood, Chicago, under combined auspices of Swedish branch of the Salvation Army, Swedish Mission Church, and Swedish Baptist Church.

RECENT SPECIAL SPEAKERS

Mrs. George T. Haight, Inland South America Missionary Union, Bolivia; Rev. Peter Deyneka, Russian Evangelical Mission, Chicago; Miss Ida Elizabeth Brennehan, United Brethren in Christ, Sierra Leone, W. Africa; Miss Anna B. Criswell, United Presbyterian Board, Egypt;

Moody Bible Institute Monthly



Week Day Bible School, Allen Junior High Pupils, Austin, Texas; Miss Julia M. Tarver, Director

Boys, Stony Brook, L.I., N.Y. April 22-25—Providence (R.I.) Bible Institute. April 28—Calvin Presbyterian Church, New Haven, Conn.

FACULTY AND STAFF ENGAGEMENTS

Mrs. H. L. McCord, March 3, Carter Temple C. M. E. Church, Chicago; March 10, Melvina Gospel Hall, Chicago; March 20, West Side Girls' Council, Chicago.

Mrs. Ralph Allison, March 3, Wentworth Avenue Baptist Church, Chicago; March 12, Women's Home Missionary Circle, Marcy Center, Chicago; March 24, Christian Companionship Club, Moody Memorial Church, Chicago.

Dr. P. B. Fitzwater, March 10, Fundamental Bible Conference, Wentworth Avenue Baptist Church; March 17, Humboldt Park Swedish Mission Church, Chicago; March 25, Hebrew Christian Alliance of America Prophetic Bible Conference, Moody Memorial Church, Chicago; March 31, Christian Companionship Club, Moody Memorial Church, Chicago.

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Miss Grace MacDonald, South China; Mrs. C. K. Timmons, state chairman of the Law Observance Committee, Illinois Federation of Women's Clubs, Chicago; Jesse Phillips-Robertson (The Singer of Psalms), Long Island City, N.Y.; J. G. Williams, field representative, Belgian Gospel Mission; Miss Edith Webster, missionary, Philippine Islands, Association of Baptists for Evangelism in the Orient; Evangelist

John E. Brown, president of John Brown Schools, Siloam Springs, Ark.; James Schrieber, home missionary, Oak Hills Fellowship, Bemidji, Minn.; Rev. James McGinley, pastor, Central Baptist Church, London, Ont., Canada; Rev. C. B. Nordlund, First Baptist Church, Bayonne, N.J.

ALUMNI FELLOWSHIP MATTERS

A Correction. In making necessary condensation in the report of the Alumni Annual Meeting (April issue), the editor phrased a parliamentary impossibility—"Two amendments to the constitution were proposed and accepted," when the following should have appeared: "A resolution covering two proposed amendments to the constitution was presented and accepted, and will be acted upon at the next annual meeting." Thanks for clemency.

The Twin Cities Fellowship enjoyed fellowship and a banquet at Minneapolis, Minn., on the evening of February 12, and Reuben C. Larson '23, its president, forwarded a gracious message of affection and good will to Dr. Gray, citing as a benediction II Thessalonians 3:16.

From the Lone Star State come reports of two interesting events. Nearly one hundred former students gathered in the First Presbyterian Church at Dallas, Tex., on February 28, for a supper and promotion meeting, looking toward more active interest on the part of the alumni in that region. Lee Lewis '34, promoted the song features; President A. G. Annette backed up his conviction in the matter of co-operation with Mark 2. Dr. Gray, who was one of the speakers of the Bible conference then in the city, brought greetings of characteristic warmth and interest. Eighteen new members were signed for the Association, and E. C. Richter '22, was appointed chairman of the Fellowship Group.

On Monday evening, March 4, former students of the Fort Worth region met in the First Presbyterian Church of that city, enjoyed supper and a season of fellowship and testimony. Mr. Annette promoted prayerful interest and zeal by his timely remarks, and among those who testified to blessing received at the Institute were Samuel T. McKinney '96, David Rees-Jones '16, and W. W. Hadley, for many years an employee of the Institute. Paul Clifton '28, was made chairman of the Fellowship Group, with Mrs. R. L. Penney (Annette Manchester '23) secretary.

STUDENTS OF OTHER DAYS

Robert A. Cook '30, is pastor of the Weston Memorial Baptist Church, Philadelphia, Pa., a church of broad missionary interests. Not only have young men and women gone forth from that center into the Lord's harvest fields at home and abroad, but deacons and other older members have gone out into pastorates and other Christian work. A regular radio ministry began on April 1, with Mr. Cook broadcasting a message every morning from 7:15 to 7:30 over station WDAS. Pray that God will bless this new ministry of the church.

Herschel Fravel '25, pastor of the Community Church, Imperial, Calif., was ordained to the Baptist ministry at the First Baptist Church, El Centro, Calif., March 21.

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May, 1935

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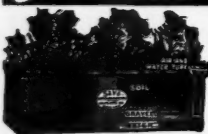
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METAL SPONGE

Andrew Telford '21, pastor of the Metropolitan Tabernacle, Ottawa, Canada, is the invited teacher of a Monday night Bible class in Montreal, the attendance running around two hundred. Mr. Telford is also heard each Sunday over radio station CRCO, Ottawa.

William G. Nelson '32, Richards Town, Bangalore, S. India, writes of the romance and the tragedy of presenting the Christian testimony among the 80 million Moslems of India. Only the fringe of this gigantic task has been touched, but God has given some wonderful trophies of saving grace among prominent former followers of the false prophet.

Julia M. Tarver '20, 2004 Whitis Ave., Austin, Tex., is experiencing success in Austin in Week Day Bible School work. From twenty-three students in the fall of '33, to the group shown in the picture near at hand indicates the growth. The Bible is the textbook, with the M.B.I. Synthesis notes contributing much. Two seminary students are helping with the teaching.

Jay J. Pease '13, 106 Gilbert St., Jackson, Mich., was the honor guest at a church gathering one March evening in celebration of the sixth anniversary of his pastorate with the Loomis Park Baptist Church. The membership has been trebled during the six years, and "hundreds of Bibles are carried to the services by the people of the congregation," reports the happy pastor.

R. J. Vaughn '15, 4937 Lincoln Ave., Chicago, has concluded seventeen years of service in the Ravenswood community, thirteen of them being with the Bible Mission Church.

Peter I. Harayda '29, and Mrs. Harayda, who were connected for some time with the Prairie Bible Institute, Three Hills, Alta., Canada, are in Tangier, Morocco, N. Africa, with the Bethany Gospel Mission. They are seeking to give the gospel to Jews in the French and Spanish zones—a difficult work, and they plead for the prayer help of God's people.

E. R. Hill '25, pastor of the First Baptist Church, Allegan, Mich., since last December, reports that souls have been saved and a number received into church membership. His church sponsors a program which is broadcast at 7:30 E.S.T. on Tuesday to Friday mornings, inclusive, each week, over station WKZO (590 kyc.). Kalamazoo, Mich.

Edwin S. Woodring '96, a bishop in the United Evangelical Church, and Mrs. Woodring, made a visit at the Institute during March, on their return from an extended automobile trip in Florida, California, and other states. Bishop Woodring preached for a number of former-student pastors en route, and met many Institute friends in the twelve thousand mile journey.

Milton R. Kerr '29, is engaged in a fruitful pastorate with Baptist churches at Westerlo and Grapeville, N.Y. He has recently organized the Capital District Bible Fellowship for promoting Bible study, which meets once a month in various churches of the Albany region.

Helen L. Albertson '32, reached Africa on February 11 for service under the Gospel Missionary Union. She is studying the

language at Bougouni, in the French Sudan, French W. Africa.

Roger W. Howes '24, and Mrs. Howes, may now be addressed in care of China Inland Mission, Shanghai, China. They have been much benefited in health by an extended furlough, during which they saw much of the United States, and some of Canada, in doing deputation work and visiting with relatives.

Roy E. Shaffer '21, and Mrs. Shaffer (Ruth Thiers '20), Lasit, P.O. Simba, Kenya, E. Africa, report that on December 16 a group of nineteen lads received Christian baptism. There are many encouraging omens in their field.

Dr. James C. Anders '18, has concluded his second term of service with the Southern Baptist Mission at Jos, Nigeria, W. Africa, where he was superintendent of their hospital. On January 2 he left for England to take a two-month course in tropical medicine before going on to the U.S.A. for the remainder of his furlough. Because of ill health Mrs. Anders has been in California for some time.

Emil W. Halverson '21, and Mrs. Halverson (Alice Nyboer '27), are home on furlough from their work in Brazil and are visiting Mr. Halverson's parents in St. Petersburg, Fla. A son, born on January 28, died on February 5, "another sacrifice of pioneer missionaries."

Carrie West '28, who is serving under the Gospel Missionary Union among the Bambara people of French West Africa, reports that they are interested in the gospel and during the past few months a number have turned to the Lord.

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Monthly

Beatrice M. Keur '29, and Mrs. David J. Anderson (Marjorie Keur '32), Malay-balay, Bukidnon, Philippine Islands, report that the work at Bethel Friendship Dormitory goes prosperously, and that all but two of the girls are believers.

Otto F. Schoerner '31, Kucheng (Kitai), Chinese Turkistan, has released a most interesting circular letter, number 5, which tells of travels, language study, and helpful contacts with the gospel message.

Anton A. Schermer, '20, and Mrs. Schermer, are in Holland, Nebr., where Mr. Schermer is pastor of a church. The midweek prayer meeting attendance varies between 150 and 300. Besides regular services, Mr. Schermer conducts a Bible study class for young people, five Bible classes for children, and a Sunday School teacher's class. He writes: "God has given us a great work here. Will you thank Him, and also pray for His blessing upon it?"

Mrs. Ward Munsell (Anna Rodgers, '24) reports that she and her husband are rejoicing in advances in their work at Danli, Honduras, C.A., and the prospect of electric lights for the city affords encouragement.

Louise Honold, '24, Cojutepeque, El Salvador, C.A., says that land is the only one on earth that is called "Land of the Saviour," but that its people know nothing of His saving grace. A recent evangelizing tour yielded much cause for praise to God.

Mabel Balder, '22, Amapala, Honduras, C.A., is promoting an aggressive program of visitation and pioneering work. She reports much joy in hearing the midnight broadcasts of W-M-B-I. Rena Thistleton, '30, is associated with this work and rejoices in God's marked blessing on her efforts.

Greet van't Eind, '26, Perigi, Landak, West Borneo, Dutch East Indies, laboring single-handed, humanly speaking, in this field of terrible need, is urging prayer that the Lord may send out some woman to carry a share of this evangelizing burden. The appalling need is a challenge to faith. George L. Lyon, '29, and Mrs. Lyon (H. Irene Davison, '29), who are recent recruits for African missionary service, announce their permanent address as follows: A.I.M., Mulango, Kitui, Kenya, E. Africa, via Thika.

George R. Bernhart, '08, pastor of the West Second Avenue Presbyterian Church, Columbus, Ohio, reports that his ninth year in his present pastorate is witnessing much spiritual activity among the young people, and large midweek prayer meetings.

Leslie J. W. Brown, '30, writes from the Baptist Manse, Port Alfred, C.P., South Africa, "God continues to bless our work here, and we are constantly seeing souls saved." Mr. and Mrs. Brown, and J. C. Stenn, '23, and Mrs. Stenn, '25, who were on vacation in Port Alfred, observed together the Institute Day of Prayer on January 18.

Dr. Merrill T. MacPherson, '14, pastor of the Central North Broad Street Presbyterian Church, Philadelphia, Pa., has had a blessed winter in the reception of new members on confession of faith as well as by letter from other churches.

May, 1935

Larkin W. Kelsey, '29, is assistant superintendent of the St. Claire Mission, 3011 St. Claire St., Cleveland, Ohio, with special responsibility for young people's and open air work.

Briggs P. Dingman, '25, and Mrs. Dingman (Gladys Hazelton, '24), have devoted the past five years to Salvation Army work, Mr. Dingman being a commissioned captain. Their field has been in different parts of the South. Their permanent address is 4737 Reisterstown Road, Baltimore, Md.

K. Georg Soderbom, '33, since the close of the Century of Progress Exposition and his work at the Institute, has returned to China and with the Dr. Sven Hedin archaeological expedition is sharing the thrill of wonderful discoveries in the desert regions of Singkiang Province. "In spite of all our hazardous experiences the Lord has protected us," he reports, and adds words of appreciation for M.B.I.

Mrs. H. D. Hayward (Helen Margaret Farquharson, '22) and Mr. Hayward returned from furlough to China via Europe, thus circling the globe. Their last reported address is Tunhwang (Shachow), Kansu, China, but their appointed field is to be in Hani, Sinkiang, on the extreme western border.

BORN

To Edwin F. Lindholm '23, and Mrs. Lindholm, a daughter, Faith Joanne, March 5, Upsala, Minn.

To Earl E. Miller '33, and Mrs. Miller (Mildred Mullet '34), a daughter, Winifred Ruth, March 2, Berlin, Ohio.

MARRIED

John Glover Fee and Theodora Cornelia Williamson '30, Dec. 18, 1934, Shanghai, China. Address: Siangcheng, Honan, China.

AT REST

Mrs. Moses Hay (Oleta Hartwell '04) entered into rest at Greenville, Tenn., Tuesday, February 26, following an operation. With Mr. Hay '06, she had spent many fruitful years in mountain mission work. Hers was a life of abounding service, and her memory is precious.

George A. Petersen '23, was called to his heavenly home on March 17. His last pastorate was in Bradford, Ill., and since retiring from the regular ministry he has made his home in Chicago, where death came to him.

Edward C. Gloster '29, president of the April class of that year, met death through heart failure on March 8 at his home in Seattle, Wash. He was a man of much prayer, exceedingly active in his ministry, honoring his high calling.

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CHANGES OF SCHEDULE

With the return of Daylight Saving Time, there are several changes in the broadcasting schedule of W-M-B-I.

Beginning April 28, there will be three Sunset Hours, from 6:30 to 7:30 P.M. Central Daylight Saving Time, on Monday, Wednesday, and Friday. These hours will be devoted to special musical features and messages from the Word.

On each Tuesday afternoon, 4:10 to 4:30, there will be a feature conducted by the Bible Institute Colportage Association, known as "The Ministry of the Printed Page." During this period publications of interest to Christian people will be reviewed, and various phases of the Colportage work described.

The Question Hour, which has been broadcast from 3:30 to 4:00 on Wednesday afternoon, will be conducted from 7:00 to 7:30 on Wednesday evening.

The Scandinavian service will be broadcast on Thursday afternoon, from 3:30 to 4:00, instead of Friday as formerly.

For the benefit of listeners who are not able to hear the Wednesday afternoon program from 3:00 to 3:30, Mrs. McCord will repeat the exposition of the International Uniform Sunday School Lesson on Friday evening at 7:00 o'clock.

The "Mother Ruth" Hour for girls and young women will be changed from 3:30 on Friday to 4:00 o'clock on Saturday afternoon. This will give the girls who are employed during the week an opportunity to listen in to this most interesting feature.

The Tuesday Midnight Hour will be omitted, but the Friday Midnight Hour will be continued through the summer months.

FOREIGN LANGUAGE BROADCAST

The schedule of foreign language broadcasts for the month of May is as follows:

Thursday, May 2, 4:00 P. M.—Holland
Thursday, May 9, 4:00 P. M.—Russian
Thursday, May 16, 4:00 P. M.—German
Thursday, May 23, 4:00 P. M.—Italian
Thursday, May 30, 4:00 P. M.—Roumanian

ECHOES

A letter has been received from one of our Chicago listeners which is characteristic of letters from every district where W-M-B-I is heard. It speaks of a phase of the radio ministry for which we greatly praise God. A portion of the letter follows:

"I cannot write very well for my hands are crippled, but I would like to tell you what a comfort you have been to me. When I wrote those few lines during 'Letter Week' I was ill, and since then I have been very near Home. I do not know why I did not go all the way, but the Lord saw fit to send me back. The reason why is known only to Him at present, but I am just trusting. The lessons you are continually teaching us over the air are not without effect, and that blessed assurance you talk so much about, oh, it is so wonderful! When I thought the end was near, I had no fear, I felt so safe, and I was so grateful to W-M-B-I. There was a time when I could not pray, and that worried me, but the thought came to me, 'It is His love that counts, not mine.' And yet that did not seem quite right, because I wanted to have part of the love, too. One night when

the pain was very bad I was feeling rather rebellious that it was so, and the thought came to me, 'His banner over me is love.' That was very comforting and stayed with me all the time afterward. So, dear friends, please keep on telling over the air of the blessed assurance that may be ours. You are the ones who do the active work, and we are the ones who pray that you may be kept active for Him."

SUMMER TERM—RADIO SCHOOL OF THE BIBLE

The first Summer Term lecture of the Radio School of the Bible will be broadcast on Tuesday afternoon, April 30, at 3:00 o'clock, and the School will continue for twelve weeks, closing Friday afternoon, July 19. There will be three classes with the following subjects:

Tuesdays, April 30-July 16, 3:00-3:30 P.M., "Our Bible—How to Master It" (a sequel to "Our Bible—How We Got It") Rev. W. Taylor Joyce

Fridays, May 3-July 19, 10:30-11:00 A.M., "Prophecies Yet Unfulfilled"—Iris Ikeler McCord

Fridays, May 3-July 19, 3:00-3:30 P.M., Lectures in the Synthetic Bible Study Course, Matthew-Acts—Rev. Kenneth S. Wuest

All broadcasts will be on Central Daylight Saving Time.

The Director of the Correspondence School will be pleased to mail, upon request and without obligation, a copy of the folder of the Radio School of the Bible, giving details as to subjects and instructors. Ministers living within two hundred miles or more of Chicago are urged to make public announcement of these features of the W-M-B-I programs, and where possible invite their members to enroll for one or all of these courses. If a limited supply of folders is desired for distribution in their congregation, they may simply address the Director, indicating how many could be used advantageously.

MONTHLY PROGRAM OF STATION W-M-B-I

Daylight Saving Time

Sunday, May 5, 12, 19, 26

11:00 A. M.—Moody Memorial Church
12:30 P. M.—Music and Message

Monday, May 6, 13, 20, 27

7:00 A. M.—Sunrise Service
10:30 A. M.—Devotional Hour—Howard A. Hermansen
11:30 A. M.—Continued Story Reading—Wendell P. Loveless
12:00 M.—Loop Evangelistic Service
3:00 P. M.—Music
3:30 P. M.—"I See by the Papers"—Mr. Loveless
6:30 P. M.—Music
7:00 P. M.—Special Program

Tuesday, May 7, 14, 21, 28

7:00 A. M.—Sunrise Service
10:30 A. M.—Short Stories and Home Hour—Iris Ikeler McCord
11:10 A. M.—Music
11:30 A. M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
3:00 P. M.—Radio School of the Bible—Rev. W. Taylor Joyce
3:30 P. M.—Special Music
4:10 P. M.—"The Ministry of the Printed Page"

Wednesday, May 1, 8, 15, 22, 29

7:00 A. M.—Sunrise Service
10:30 A. M.—Shut-in Request Program
12:00 M.—Loop Evangelistic Service
3:00 P. M.—Sunday School Lesson—Mrs. McCord
3:30 P. M.—Music
3:45 P. M.—"The Jew"—Rev. Solomon Birnbaum
6:30 P. M.—Music
7:00 P. M.—Question Hour—Mr. Loveless

Thursday, May 2, 9, 16, 23, 30

7:00 A. M.—Sunrise Service
10:30 A. M.—Missionary Hour—John R. Riebe
11:30 A. M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
3:00 P. M.—Music
3:30 P. M.—Scandinavian Service—Prof. Frank Earnest
4:00 P. M.—Foreign Language Broadcast

Friday, May 3, 10, 17, 24, 31

7:00 A. M.—Sunrise Service
10:30 A. M.—Radio School of the Bible—Mrs. McCord
11:00 A. M.—Music
11:30 A. M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
3:00 P. M.—Radio School of the Bible—Rev. Kenneth S. Wuest
3:30 P. M.—Special Program
6:30 P. M.—Music
7:00 P. M.—Sunday School Lesson—Mrs. McCord
12:00 P. M.—Midnight Hour

Saturday, May 4, 11, 18, 25

7:00 A. M.—Sunrise Service
10:30 A. M.—K. Y. B. Club—Theresa Worman
11:00 A. M.—Teen Age Bible Study
11:15 A. M.—Church School Period
11:35 A. M.—Jewish Sabbath Service—Mr. Birnbaum
12:00 M.—Birthday Request Program
3:00 P. M.—Music
3:30 P. M.—Plain Talks—Mr. Loveless
4:00 P. M.—"Mother Ruth"

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